DOCUMENT RESUME

ED 071 961 SO 005 199

TITLE	American Civilization in Historic Perspective. Part II-Education. A Guide for Teaching Social Studies, Grade 11.
INSTITUTION	New York State Education Dept., Albany. Bureau of Secondary Curriculum Development.
PUB DATE	72
NOTE	74p.
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	Citizenship Responsibility; Civics; Educational Finance; *Educational History; Educational Objectives; *Educational Sociology; Grade 11; Resource Guides; Secondary Grades; *Social Studies; Teaching Techniques; *United States History
IDENTIFIERS	*Historiography

ABSTRACT

The relationship of education to the society in the various periods of American history is emphasized in this teaching guide for eleventh grade students. Through the educational history frame of reference, students compare such current concerns as school governance and community interests concerning problems in financing education with the relationship of education to society. Teachers will find references in this guide to the syllabus topic IV described in ED 065 385. The strategies, suggested learning materials and cue samples are intended to help them in implementing the Education segment of this topic, utilizing an inquiry approach. Understandings focus on the purpose of education, citizenship preparation, the financing of education, the changing role of the schools, education as a reflection of society, and education as an individual attainment. Included in the appendix is the report of the department-sponsored Glens Falls Conference. (Author/SJM)

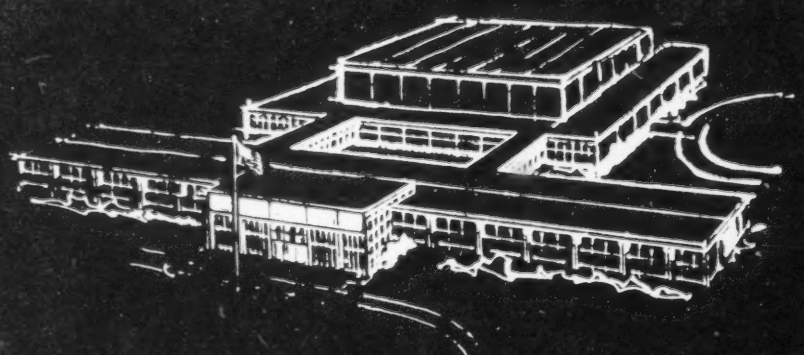
FILMED FROM BEST AVAILABLE COPY

ED 071961

SG
SO

American Civilization In Historic Perspective

Part II: Education



SP005199

The University of the State of New York
THE STATE EDUCATION DEPARTMENT
Bureau of Secondary Curriculum Development
Albany, New York 12224

ED 071961

The University of the State of New York/The State Education Department
Bureau of Secondary Curriculum Development/Albany/1972

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY

AMERICAN CIVILIZATION IN HISTORIC PERSPECTIVE

Part II — Education

A Guide for Teaching
Social Studies, Grade 11

THE UNIVERSITY OF THE STATE OF NEW YORK

Regents of the University (with years when terms expire)

1984 Joseph W. McGovern, A.B., LL.B., L.H.D., LL.D., D.C.L., Chancellor ---------- New York

1985 Everett J. Penny, B.C.S., D.C.S., Vice Chancellor ---------- White Plains

1978 Alexander J. Allan, Jr., LL.D., Litt.D. ---------- Troy

1973 Charles W. Millard, Jr., A.B., LL.D., L.H.D. ---------- Buffalo

1987 Carl H. Pforzheimer, Jr., A.B., M.B.A., D.C.S., H.H.D. -- Purchase

1975 Edward M. M. Warburg, B.S., L.H.D. ---------- New York

1977 Joseph T. King, LL.B. ---------- Queens

1974 Joseph C. Indelicato, M.D. ---------- Brooklyn

1976 Mrs. Helen B. Power, A.B., Litt.D., L.H.D., LL.D. ------- Rochester

1979 Francis W. McGinley, B.S., LL.B., LL.D. ---------- Glens Falls

1980 Max J. Rubin, LL.B., L.H.D. ---------- New York

1986 Kenneth B. Clark, A.B., M.S., Ph.D., Litt.D. ---------- Hastings on Hudson

1982 Stephen K. Bailey, A.B., B.A., M.A., Ph.D., LL.D. ------- Syracuse

1983 Harold E. Newcomb, B.A. ---------- Owego

1981 Theodore M. Black, A.B., Litt.D. ---------- Sands Point

President of the University and Commissioner of Education
Ewald B. Nyquist

Executive Deputy Commissioner of Education
Gordon M. Ambach

Deputy Commissioner for Elementary, Secondary, and Continuing Education
Thomas D. Sheldon

Associate Commissioner for Instructional Services
Philip B. Langworthy

Assistant Commissioner for Instructional Services (General Education)
Bernard F. Haake

Director, Division of School Supervision
Gordon E. Van Hooft

Chief, Bureau of Secondary Curriculum Development

Director, Division of General Education
Ted T. Grenda

Chief, Bureau of Social Studies Education
Donald H. Bragaw

FOREWORD

American Civilization in Historic Perspective: Part II, Education, has been designed to emphasize the flexibility in the secondary social studies program. Schools using the grade 11 syllabus for American History as it was developed and revised several years ago will find specific points at which cue materials and teaching strategies suggested here can be incorporated or adapted in working toward the content and skill objectives included in that syllabus. Much of the material in this publication should be useful also in those schools in which student and community dissatisfaction with the more traditional organizations of time and space for learning has placed emphasis upon relevance as a primary criterion for inclusion of content and usefulness for individual or small group participation in learning as a determinant of strategies. The relationship of education to the society which demanded and supported it in the various periods of American history is here, but posed for comparison to students' concerns such as school governance and to such community interests concerning problems in financing education. The learning strategies are intended to help the student accomplish objectives within various levels of cognition. Emphasis is given to values identification in the various stages of American educational history, particularly as applied to the culturally different.

Included in the appendix, with reference points for its use in the text, is the report of the Department-sponsored Glens Falls conference in which the participants grappled with the issues facing the schools in attempting to give education for citizenship a more humane interpretation. Although the objectives of the conference are by no means the exclusive province of the social studies students and teachers, they certainly must deal with the issues suggested as they examine education in American history.

Doris Mattison, chairman of Social Studies, Mexico High School, and David Kerins, supervisor of Social Studies, Maine-Endwell Schools, planned the publication and collected the initial source materials. Additional work was done by Richard Oswald, formerly social studies teacher, Madison Central School. Jo Ann B. Larson, formerly social studies teacher, Ravena-Coeymans-Selkirk Central School, made substantial contributions to the manuscript and assisted in the final editorial and assembly work. Patrick J. Malloy, Social Studies chairman, and Karen Lewis, social studies teacher, New City High School, Clarkstown, prepared the annotated bibliography. Donald H. Bragaw, Chief, and Loretta J. Carney, Coe F. Dexter, John F. Dority, Jacob I. Hotchkiss, and Kenneth E. Wade, associates of the Bureau of Social Studies Education reviewed earlier drafts and made suggestions which were incorporated in the final manuscript. Janet M. Gilbert, associate, Bureau of Secondary Curriculum Development, was in general charge of the project and prepared the manuscript for printing.

GORDON E. VAN HOOFT
Director, Division of
School Supervision

ACTION URGED TO GET YOUNGER VOTERS IN SCHOOL ELECTIONS
Troy Record July 2, 1971

DISRUPTIVE PUPIL BILL SIGNED
Knickerbocker News June 23, 1971

AUSTERITY FOR CITY SCHOOLS
Buffalo Evening News July 1, 1971

AID TO PRIVATE SCHOOLS CURBED BY TOP COURT
Times Union Albany June 29, 1971

BUSING ISSUE GOES BACK TO NYQUIST
Mount Vernon The Daily Argus June 29, 1971

ROCKY VETOES LOCAL SCHOOL DRESS BILL
Times Union Albany June 26, 1971

VITAL U.S. SCHOOL AID ON THE RISE
Malone Telegram June 26, 1971

COLLEGE NOT ALWAYS BEST FOR HIGH SCHOOL GRADUATES
Utica Observer-Dispatch June 27, 1971

CONTENTS

PAGE

Foreword iii

How To Use This Guide vi

The School as an Institution of Society 1

The Purpose of Education 2

- Introductory Strategy. 2
- Major Strategies 2
- Materials for Analyzing the Purpose of Education 4

Preparation for Democratic Citizenship 11

- Major Strategies 11
- Materials for Assessing Effective Ways to Prepare for Democratic Citizenship 12

Financing Education. 20

- Strategies 20
- Materials for Studying Financing of Education. 20

The Changing Role of the Schools 22

- Strategies 22
- Materials for Analyzing the Changing Role of the Schools. 23

Education as a Reflection of Society 30

- Strategies 30
- Materials for Analyzing Education as a Reflection of Society 31

Education as an Individual Attainment 42

- Strategies 42
- Materials for Examining Learning as a Solitary Attainment 44

Humanizing Education in New York State - The Glens Falls Conference on Citizenship Education 54

Bibliography. 63

HOW TO USE THIS GUIDE

Teachers of Social Studies 11: American History will find references in this guide to the syllabus topic IV, American Civilization in Historic Perspective. The strategies, suggested learning materials, and cue samples are intended to help them in implementing the Education segment of that topic, with stress upon an inquiry approach.

In schools offering alternative curriculum structures such as topically organized "minicourses," this guide may be helpful also, not only in terms of inquiry-oriented strategies, but also in the perception of the basic content in terms of concepts to be developed or expanded instead of an outline to be covered.

Cue materials and teaching strategies included should be viewed by both types of users as suggestive rather than prescriptive. This topic, perhaps, more than any other, requires adaptations and substitutions pertinent to local community and school. This is a teacher tool, and not a text to be placed in the student's hands.

Some aspects we have attempted to keep in mind in building this guide should apply to local adaptations also:

- the student as participant in defining the scope of the investigation, collecting evidence, assessing its significance in the light of other available data;
- the student as decision maker in proposing solutions for current educational problems, but who is aware at the outset of the responsibility faced by a decision-maker to accept the consequences which society imposes upon one for the alternative selected;
- schools as institutions whose functions have changed and may change more in response to the expectations that society has concerning them; and
- education as a process and schools as institutions capable of offering alternatives to learners with the differing life styles and value systems that are part of today's society.

Although some historic fragments picturing a colonial classroom or nineteenth century textbooks may be useful for a number of years and in a variety of curriculum settings, much of the material in this guide will be outdated almost as soon as the publication is received. Teachers will have to collect new newspaper headlines and cartoons, and revise the bibliography; the issues themselves about which student investigations center will need to be reexamined regularly for relevance. A chronological outline of educational progress in American society might be more enduring. This guide is intended to offer patterns for a more meaningful study.

Quoted passages in the guide are indicated by the use of a screen, as well as by the acknowledgments of source. Since the date of the statement, as well as the name of the author or speaker, is important in interpreting point of view, this information should be included in reproduction for classroom or individual use.

THE SCHOOL AS AN INSTITUTION OF SOCIETY

UNDERSTANDINGS FROM THE SYLLABUS AND RELATED PERFORMANCE OBJECTIVES

THE BELIEF THAT DEMOCRATIC SOCIETY IS DEPENDENT UPON THE EDUCATION OF ITS CITIZENS UNDERLIES THE HISTORY OF FREE PUBLIC EDUCATION. (Page 26, Syllabus for Social Studies 11.)

- The student can demonstrate perception of cause and effect relationships by identifying three major changes in American education during the past 200 years, and for each change listing events or conditions at that time which indicated that increasing democracy was a direct cause of, or a direct result of, that change.

- The student can demonstrate his ability to identify trends and assess probabilities by identifying extensions of Federal government activity in education which were intended to extend democracy in that period.

- The student can demonstrate sensitivity of human needs by identifying in the description of education for any period the problems of education experienced by the culturally different.

- The student can demonstrate his perception of the school as the potential microcosm of democratic society by identifying both the personal rights and the personal responsibilities aspects of student activism.

THE NOTABLE EXPANSION OF EDUCATION IS A RESPONSE TO THE STIMULUS OF POWERFUL FORCES IN AMERICAN SOCIETY. (Page 26, Syllabus for Social Studies 11.)

- The student can demonstrate perception of the relationship of prevailing values and judgments on life in any period by pairing prevailing values of the age with features of a cartoon or of a reading selection of that age.

- The student can demonstrate his ability to perceive abstract relationships by proposing several testable hypotheses concerning educational changes within the next two decades that could strengthen or emphasize positive democratic values.

* * * * * * *

The understandings above have interrelationships and may be developed through examination of the same cue materials. Strategies may be focused upon the following questions:

- What was education intended to do, in any (time period) (culture) within the American colonies-United States experience? What societal values of the specific period are indicated by that purpose?

- Has education been accountable (met that demand) in the time period or culture under examination?
- What forces:
  - are/were influential in setting the goal?
  - affect(ed) the success or failure of education in meeting the goal?

THE PURPOSE OF EDUCATION

INTRODUCTORY STRATEGY

Because students tend to interpret events and conditions of the past in the light of their own experiences and those of their peers, a "frame of reference" exercise will be useful. Conditions under which an activity based upon interviews in the community can be carried out will vary in schools around the State. In some cases, students may have to limit respondents to adults and youth (other than those in class) within their homes or immediate neighborhoods. In other cases, data can be gathered at shopping centers or other community gathering points.

Through small group or class discussion, students may set up a checklist of possible answers to the question, "What do you see as the single most important reason for publicly supported education today?" Provision should be made for recording answers that do not fit the previously agreed-upon schedule. Students should also record classification data concerning respondents, including a gross age category (based upon estimates) and sex. By prior discussion, some crude measure of other factors can be established; for example, socio-economic factors revealed by the situation or condition under which the interview is held.

In class, the data should be recorded in terms of the various classifications established. Discussion of the areas of agreement and disagreement should go beyond a simple face-value acceptance of words; for example, "to promote democracy"; "to prepare for earning a living."

MAJOR STRATEGIES

The investigations suggested below should be seen as individual or small group activities, rather than as a series of exercises for the entire class.

- The frame(s) of reference established in the introductory strategy can be tested for "fit" in various periods and cultural settings of our history through student analysis of a series of representative documents studied in terms of the prevailing attitudes of

that day concerning individual rights, individual economic progress, democratic government, men's and women's roles, and others. Some pertinent documents include:

Identification of sources: (see below)

Code for document sources

(1) Commager, H.S. *Documents in American History.*
(2) Fishel, L.H. and Quarles, Benjamin. *The Negro American.*
(3) Grant, Joanne. *Black Protest.*
(4) New York State. The State Education Department, Division of Educational Finance. *Federal Aid Handbook.* (There should be a copy of this in every school district; check with your finance officer.)
(5) ____. Bureau of Secondary Curriculum Development. *Speeches for the Centennial.* (Now out of print, but distributed to every school system in 1967, so possibly available in school libraries.)
(6) Starr, Isidore, Todd, L.P., and Curti, Merle. *Living American Documents.*
(7) Tresolini, R.J. *These Liberties.*
(8) Van Doren, Charles, ed. *The Annals of America; The Negro in American History.**
(9) Other: periodical files; news releases

(*The latter title is for a three-volume series including additional documents selected from Annals files.)

Code Number	
1, 6, 8	Massachusetts, School Laws of 1642 and 1647
1, 6	Land Ordinance of 1785 and Northwest Ordinance of 1787, Article III
5	New York State, Common School Laws, 1812
2, 8	Laws prohibiting teaching of slaves
1, 6	Horace Mann's Twelfth Annual Report to the Massachusetts Board of Education, 1848
5	New York State, Free School Act, 1849
1, 6	Morrill Act, 1862
2, 3, 7	Plessy vs. Ferguson, 1896
4	Smith Hughes Act, 1917
2, 3, 6, 7, 8	Brown vs. Board of Education, Topeka, Kansas, 1954 (or view film, *The Prince Edward County Case,* Our Living Bill of Rights series, EBF).
4	National Defense Education Act, 1958
4	Manpower Development and Training Act, 1962
4	Vocational Education Act, 1963
4	Civil Rights Act, 1964
4	Elementary and Secondary Education Act, 1965
9	Swan vs. Mecklinburg, Charlotte, N.C., 1971

Note: A current source concerning the American Indian, but one which some consider radical is *Akwesasne Notes,* published by Wesleyan University, Middletown, Conn.

- Compare the classroom activity and student reactions in a school of yesterday (such as the excerpt below, *Jonathan Jones Goes to School*) with some descriptions of present-day classrooms.
  - Discussion should focus upon the effect upon the individual student, of the conversation and actions within the class.
    - How would you feel about being a student in any of the classrooms described?
    - What indications are there that certain children will learn that there is a difference between theory and practice of democracy within the classroom?
    - What thoughts about himself and his individual worth will the child develop in the classroom described?
    - Why could Jonathan Jones or even little William overcome the Master's harshness and make his education pay off in his future life, while a black or other minority child today will have less chance to overcome the deprivation of his rights in the classroom?
    - What is the effect of an undemocratic school situation upon the commitment of the individual to the furtherance of a democratic society?
    - How do the statements of Horace Mann on page 10 relate to the topics discussed as a result of these comparisons?

Some selections which may be used for comparisons include:

- *Crisis in the Classroom*, C.E. Silberman. pp. 87-88; 90-91; 101-105; 144-145; 301-306.
- *The Shortchanged Children of Suburbia*, Alice Miel. pp. 17-19, "The Child's-Eye View."
- *The Way It Spozed To Be*, James Herndon. (Chapters dealing with classroom experiences.)
- *Youth and the Law*. Justice in Urban America series. pp. 34-35. Dick Gregory's account, from *Nigger: An Autobiography*, of why he learned to hate.

Two selections, *Affidavit of a Teacher* and the *Congressional Report Concerning Indian Education* on pages 6 and 8, give glimpses of education of the American Indian. Note the time period for each selection. Students may wish to compare the situation of these children being educated under white direction with the education process in the tribal tradition.

MATERIALS FOR ANALYZING THE PURPOSE OF EDUCATION

Agnes Benedict describes a colonial master through the eyes of a student named Jonathan:

I. JONATHAN JONES GOES TO SCHOOL

...The boy, Jonathan Jones, goes up to the Master, takes off his hat, and bows low, received a silent nod, then pulls off his coat, hangs it on a peg, and squeezes in between the other boys, sitting as they do, straight, motionless, and silent.

The Master sits down, raises his hand. The boys bow their heads. The prayer is over, and there is a moment of silence.

'Thomas!' The boy next to Jonathan rises and hurries to the table. 'What is sin?' bawls the Master's strident voice. And the boy's, thin and shrill, follows: 'Sin is want of conformity to, or transgression of, the laws of God.'

'And what doth every sin deserve?'

The boy stares ahead of him, his face set. Glibly comes the answer: 'Every sin deserveth God's wrath and curse, both in this life, and in that which is to come.'

.....

Suddenly there is a shrill titter. The Master unfolds his long form and strides across the floor. Like a fury he descends on the boys, and comes back dragging small William by the ear. In the other hand is a heavy, wicked-looking rawhide whip. For several minutes there is no sound but raining blows, the Master's quick breathing, and a low whimper. Holding his shoulder, his face contorted, William goes slowly back to his seat. The room is very still now.

.....

Again Jonathan is back in his seat. The feet swing. The eyes are no longer bright. Thoughts are straying. Jonathan is counting, aimlessly, counting the buttons on the Master's coat, counting the logs in the fire, counting the knots on the boards. His foot is numb. Oh his back hurts... He feels as if he must scream. Oh no... His eye catches the Master's. He stiffens himself like a ramrod. Suddenly Mark drops a book. But the Master does not seem to hear. Mark, son of the richest merchant in Medbury, is not as often whipped or scolded. Jonathan leans over and looks at him admiringly, eyes the fine dark suit with its white ruffle. Then he looks down where shabby Ebenezer, whose father bought no logs, huddles in the coldest part of the room. Ebenezer... What a miserable hut he lives in! No servants...only a yeoman's son. What is he doing in school at all? He should be apprenticed, and learning something useful, like the other servants. My, it's hot here. Oh dear... Gradually the Master's face, the black arms, the wall, the fire—are growing dim.

.....

(From *Progress to Freedom — The Story of American Education* by Agnes Benedict. Copyright 1942 by Agnes Benedict. All rights reserved. Reprinted by permission of G.P. Putnam's Sons, New York.)

****

AFFIDAVIT OF A TEACHER

*By BELLE AXTELL KOLP**

.....

I began my work as teacher in the day school at Oraibi, Dec. 31, 1902; I resigned from the service Feb. 5, 1903. I resigned that I might be free to speak and act according to the dicates of my own conscience with regard to the persecution which the Hopi people were compelled to endure from those in charge of the school at Oraibi, John L. Ballinger and wife, and from the Reservation Agent, Chas. E. Burton. I left Oraibi Feb. 17, 1903. Although there a trifle less than seven weeks, I witnessed more of 'Man's inhumanity to man' than I ever saw before, or ever hope to see again. And all done in the name of the 'Big Chief at Washington.'...

When I began work at Oraibi, the daily attendance at the school was about 125 children. There were two school rooms and two teachers. When I left, there were 174 children in school, and still two teachers—one of them having in her charge 96 children, whose ages ranged from less than four years to others who were 18 or 20... There were, when I left, at least a dozen little ones in shcool who were not more than four years of age. They were not strong enough to walk the mile which lay between the village where the Indians live and the schoolhouse. These children, with others, were taken forcibly from their homes by an armed body of Government employees and Navajo Indians, under leadership of C.E. Burton... [Mrs. Kolp then described the raid and seizure of the school children in the village.]

...Before being allowed to go back to their homes these orders were given them by Mr. Burton through his Indian interpreter —'You must have these children in school every day. If the weather is very stormy, or if they are not able to walk to school, you must carry them here and come down and get them when school is out. They must be in the school. If they are not, we will *take them away from you.*' That same evening a meeting of the school employes was called, and I gave my resignation. I could not be with those Hopi people and withhold my sympathy from them, as I was ordered to do by Mr. Burton...

On the Monday following the raid (Feb. 9th), some of the little ones were not in school. The next morning they were not present at roll call. As I had been up to the village on Monday afternoon to visit some of the children who were ill, I knew the dangerous condition of the trail and I told Mr. and Mrs. Ballinger that those little ones could not walk down or up it—that I had carried three of those who had been brought down to school in the morning, and who had been turned out of school earlier than usual, up the

(*Mrs. Kolp is a niece of the late Governor and Chief Justice of New Mexico, Hon. S.B. Axtell; and fully vouched for.—ED.)

steps, and I had fallen several times (I found these children standing in the trail, crying and half frozen). That they did not have sufficient clothing, and would he please not insist upon their being in school until the weather moderated. 'That does not make any difference,' said he, 'they are better off here—after they get here—and they must come to school. Their parents or some of the larger children can carry them.'...

If it were a rule to cut the hair of the Indian boys, that rule was never enforced while I was there (with the larger boys), except in case of punishment. One morning Mr. Ballinger came to me and said, 'I do not want you to sympathize with Bryan. I cut his hair just now, and I had to use him pretty roughly. He nearly got the best of me.' Bryan had indeed been used 'pretty roughly,' judging from his bruised face. Though he was a new recruit, he was one of the best boys in my school. The children were all truthful with me.

.....

In my room which was my living-room (as I did my own housekeeping at Oraibi), I had many pictures—paintings and photographs—which the school children took great delight in looking at and asking questions about. It was all new to them, and I enjoyed explaining things. One day, after they had been coming to my room for three or four weeks, Mr. Ballinger said to me, 'Don't you know that you are breaking school rules by allowing the school children to visit you in your room?' I replied that "I knew that rule applied to boarding schools.' 'It applies to this school, if I want to enforce it,' said he. Then I asked him if he objected to their visits to me, and if so, why, since they were learning of things outside their little world. His reply was, 'We do not want them to know too much, and they must stay away.' And he gave those orders to the children, with threats of whipping if they disobeyed...

.....

These people need neither guns, clubs, force, nor brutality to make them 'better Indians.' Justice and mercy—kindness and friendship—will lead them any place. It will cost less; and these abused, embittered people will love, instead of hate, the name of 'Washington.'

Belle Axtell Kolp

Subscribed and sworn to before me
this 2nd day of June, 1903

Roger S. Page, Notary Public
In and for Los Angeles County, State
of California

(From *Bullying the Quaker Indians* by Charles F. Lummis in *Out West*, Vol. XIX, July, 1903, pp. 43-55.)

From a government report concerning Indian education:

> Not long after the first subcommittee hearings, a letter [was received] from a BIA teacher in one of the largest elementary boarding schools on the Navajo Reservation. It is a very perceptive letter and provided an excellent description of how one of these schools function.
>
> > I've only had experience (2 years) in teaching here at the Tuba City Boarding School. But I've seen enough here and at schools that I've visited, and talked with enough people from different places to come to some—hopefully accurate—conclusions. I hope they prove to be valid, and useful.
> >
> > .....
> >
> > In an age and area which need local community interest, involvement, and understanding, in which we are supposed to building and maintaining a harmony between cultures, we find many schools at such distances from the homes of the students, that meaningful contact is difficult to say the least. These distances make meaningful relationships, or even mere visiting a severe hardship. (For example, the two young boys who froze to death while running away from a boarding school were trying to get to their homes—50 miles away.) The lack of transportation and the ruggedness of the terrain compound the problem.
> >
> > As a result, most children on the reservation starting at the age of 6, only see their parents on occasional weekends, if that often. At these times parents are usually 'allowed to check out their children'—if the child's conduct in school warrants it, in the opinion of the school administration...
> >
> > When children are taken from their homes for 9 months a year, from age 6 onward, family ties are severely strained, and often dissolved. Even brothers and sisters in the same boarding school rarely see each other, due to dormitory situations, class, and dining hall arrangements. The children become estranged from relatives, culture, and much-admired traditional skills. (For example few of my students have been able to learn the art of rug weaving, or are familiar with Navajo legends, and sandpaintings.)
> >
> > .....
> >
> > For instance, if day schools are not possible, could we not at least provide some overnight guest facilities for parents who would like to visit their children? Nothing elaborate or expensive would be necessary—a hogan would suffice and could be put together easily by Navajos in the vicinity. Or, a small frame building might be constructed.
> >
> > Yet, as far as I know, this is not done anywhere. This might tend to make the school more of a Navajo school, and less a white school for Navajos.

.....

However, no matter how lacking our program may appear to be, we always manage to consider the academic department to be high quality when we compare ourselves with our dormitory counterpart, the 'guidance' department. Herein lies the most serious deficiency of the entire boarding school system, for these people are in charge of the children 16 hours a day, 7 days a week, yet they are understaffed, underprogramed, undersupervised and overextended. For example, each dormitory has only one teacher, and it is extremely difficult to find suitable personnel for these crucial, demanding positions. Yet, even the finest teachers could accomplish little, when they are working with 150 children of a different culture, and are responsible for their care and welfare 7 days a week.

.....

Even an effective guidance program could not replace that. But the truth is, we don't have an effective guidance program, only a 'maintenance' program, due to the shortages of guidance personnel, funding, and planning. This accounts for the high degree of regimented confusion that abounds after the schoolday ends. Vast blocks of time are filled with boredom or meaningless activity. There are no learning activities, and few recreational or craft areas being worked in.

The children search everywhere for something—they grasp most hungrily at any attention shown them, or to any straw, that might offer escape from boredom. You can't help but see it in their faces when you visit the dorms of the younger children. At the older boy's dormitories, they are used to the conditions—you can see that too. They no longer expect anything meaningful from anyone. Many have lost the ability to accept anything past the material level, even when it is offered. Unless you lived with them over a period of time, and see the loneliness and the monotony of the daily routine, you cannot appreciate the tragedy of it but it's there.

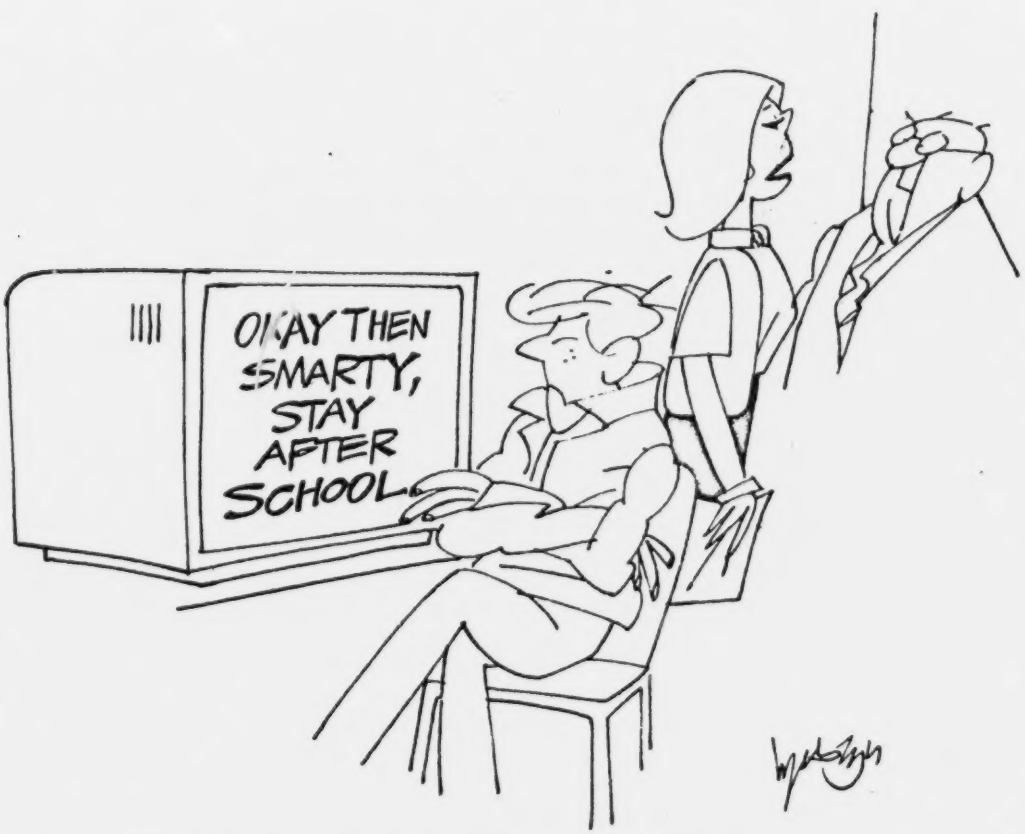
Because of the shortage of personnel, there is a tendency—to 'herd' rather than guide. The boys and girls are yelled at, bossed around, chased here and there, told and untold, until it is almost impossible for them to attempt to do anything on their own initiative—except, of course to run away. The guidance people definitely need help.

(From *Indian Education: A National Tragedy—A National Challenge* 1969 Report of the Committee on Labor and Public Welfare - United States Senate - 91st Cong., 1st. Sess. U.S. Government Printing Office. 1969.)

Horace Mann, outstanding in educational reform in Massachusetts, lectured on education. He later served as Secretary of the Board of Education in Massachusetts.

> ...Nor is the motive of fear preferable. Fear is one of the most debasing and dementalizing of all the passions. The sentiment of fear was given us, that it might be roused into action, by whatever should be shunned, scorned, abhorred. The emotion should never be associated with what is to be desired, toiled for, and loved. If a child appetizes his books, then, lesson-getting is free labor. If he revolts at them, then, it is slave-labor...
>
> (Lecture I 1837 *Means and Objects of Common School Education*)

****



"...THAT COMPUTER IS HAVING THE SAME TROUBLE I HAD..."

(From *Educational Technology*. May 30, 1968. Reprinted by permission.)

PREPARATION FOR DEMOCRATIC CITIZENSHIP

STRATEGIES

- Divide the class into groups to examine material concerning preparation for citizenship in a democracy, and particularly the relationship of school governance to democracy.
  - One group should be assigned to support the case of governance from "on top," that is, the staff and faculty making all policy decisions in preparing students for life in a democracy.
  - One group should support a policy of student-shared, community-shared responsibility in the decision-making process as a function of teaching democracy.
- Have each group, keeping in mind its assigned point of view, list at least 10 actions which the school can take to help students learn how to make a democratic society work.
- The class as a whole should now attempt to reach consensus on a total of 10 actions. These actions should then be placed on Continuum A and Continuum B. (Some teachers have found that individual assignments on continuum, followed by class consensus is the most effective way to use this strategy.)

Continuum A

No one will learn about democracy — Everyone will learn about and have complete commitment to democracy

. . . . . .

Continuum B

No one in the community will accept this — Everyone in the community will accept this

- Using transparency and overlay, place Continuum B over Continuum A Ensuing discussion should focus on such questions as:
  - How can the differing goals of various groups be reconciled in seeking public support of education?
  - What evidence is there, that the differing opinions regarding different goals for education are not all "generation gap" differences? (Use the cartoons on pages 18 and 19 as one part of this discussion)
  - What is the role of the "separate school," including parochial schools, with respect to differences in goals of education? What are the implications of this special role for the "separate school" for public financial support for private school systems?

MATERIALS FOR ASSESSING EFFECTIVE WAYS TO PREPARE FOR DEMOCRATIC CITIZENSHIP

The Glens Falls Conference Report

Teachers should review the entire report (distributed to schools in 1971) or the excerpt (see page 54) in the appendix of this guide. Since some students may select only the negative aspects in their own school situations for comparisons with the desirable characteristics suggested by the conference participants, the administration may wish some preliminary discussion concerning the use of this material. Note that the excerpt indicates the role of community, an inclusion which may have implications to the school for the study of this whole question.

The conference was held in June 1970 to explore the problems connected with education for effective citizenship and to stimulate a search for a more effective approach to this vital area within the educational system.

****

The letter below is a paraphrase of several actual letters to the editor of a New York State newspaper, concerning preparing students for the 18-year-old vote.

Dear Editor:

New York State's eighteen-year olds will not be ready to vote, because Civics has not been taught to all students since the 1930's.

A democratic form of government requires an intelligent, well-informed voting public. We are now reaping a tragic harvest, as a result of the dropping of a necessary course of proper citizenship training. Evidence of this deficiency in the education of young people is apparent, in the un-American methods used, such as bombings and noisy marches. Patriotic and law abiding citizens do not attempt to bring about change in this way.

Everyone voting should be given the facts about our democratic government and should be told about the Constitution as the Supreme Law of the Land. It isn't enough to discuss just the First, Third, or Fifth Amendments, so often claimed and used to give undue protection to the offenders in preference to protecting the rights of the law abiding citizen. Nor is it sufficient to train the voter in how to register, how to pull the lever in the voting booth, and what are the duties of those officials appearing on the ballot. It takes a long time to instill true democracy in these children who have been corrupted by progressive education, and who have been encouraged to question everything we know is right.

Signed,

A Citizen

****

An observation of a visitor to the United States in the early 19th century.

.....

It is by taking a share in legislation that the American learns to know the law; it is by governing that he becomes educated about the formalities of government. The great work of society is daily performed before his eyes, and so to say, under his hands.

.....

In the United States, education as a whole is directed toward political life; in Europe its main object is preparation for private life, as the citizens' participation in public affairs is too rare an event to be provided for in advance.

.....

(From *Democracy in America* by Alexis de Tocqueville, Edited by J.P. Mayer and Max Lerner, translated by George Lawrence. Copyright 1966 in the English language translation by Harper & Row publishers, Incorporated. All rights reserved. Reprinted by permission.)

****

In a certain sense children are all hypocrites. The finest moral principles evolved on the basis of a reading lesson have probably been given to you by the worst boy in the class. And why? Because keen-minded and quick to read what you want him to say, he delivers himself of platitudes with the air of a saint. He talks morals, but he lives his life independently of the morality he analyzes. *When you can get this analysis of ethics functioning in the life of a child, you have laid the foundation of character-building. But you cannot secure it unless you make the life of the school a vital thing for the child; and nothing can be vital for a boy in school unless he is taking part in it. If we can get boys interested in rightness, we will get lives of righteousness.*

.....

(From *Some Problems of Self Government*, by I.E. Goldwasser. Self Government Committee, 2 Wall Street. New York City. Copyright 1912. pp. 13-14)

In the case of Sullivan vs. Houston Independent School District, tried in United States District Court, S.D., Texas, Houston Division, November 17, 1969, two high school students protested their expulsion from school for having published and distributed an unauthorized newspaper. Excerpts from that newspaper, called *Pflashlyte*, have been taken from the testimony of the case.

WE ARE PRESENTING A SERIES OF ARTICLES IN AN ATTEMPT TO MAKE CLEAR OUR PROTESTS AND TO OFFER THE FACULTY AND ADMINISTRATION AN OPPORTUNITY TO INTELLIGENTLY DISCUSS THE ISSUES WHICH DIVIDE US AND DIVERT US FROM THE COMMON GOAL OF PROGRESS. ——the editors.

SCHOOL SPIRIT VS. CONSCIENCE

The *Pflashlyte* has found it imperative to speak out on an issue which is presently somewhat obscure. Far too few students are aware of the absurdity of the fund drive for the Senior Project. The student body is only told that the drive is short by $350 and that its goal is $500 for the planting of shrubbery in the planter box. Announcements are made (by order of the Administration) to the effect that all students are expected to 'co-operate' in the raising of money for this noteworthy project. Yet how many know that Mr. Stewart [the principal] refused to let a group of students, in association with the International Red Cross, collect money for starving children in Biafra. The students were told that there is a school policy banning solicitations from students except when approved by the downtown Administration; later it was acceptable to beg a drive to solicit $500 from students in order to buy a bunch of bushes.

Mr. Cobb, of the downtown office of HISD*, told *Pflashlyte* investigators that the decision of which fund drives are to be allowed at schools lies in the individual principal's interpretation of school rules. In view of this, it is reasonable to assume that noble Mr. Stewart feels that planting bushes is far more important than feeding starving children. *Pflashlyte* sincerely hopes that Mr. Stewart will get his bushes and that his conscience doesn't bother him too much. Anyone wishing to donate money for the needy in Biafra should contact the Red Cross headquarters, 20006 Smith—227-1151

Every phase of the school program should be explored for opportunities to promote democratic behavior through developing individual initiative, cooperation and self-discipline. True democracy is

(*Houston Independent School District)

attained only when every member of a group participates actively in planning and carrying out those activities which concern the group as a whole.

Every student should be taught to understand and appreciate the rights, duties, and privileges of citizenship in a democracy; he should be taught to realize fully his own obligations as a member of his home, his school, his community, his state, and his nation.

The above is the way many of us feel that the school should be run. The points about democracy, and the schools striving for the welfare of the individual students are things I am sure none of us can deny as desirable. These points do seem fantastic, however, in that to have a school system as the above implies necessitates having school system personnel who accept these ideas. What is more fantastic, though, is that these three paragraphs are excerpts from the 'Philosophy of the Secondary Schools' by Dr. Woodrow Watts, *Deputy Superintendent Secondary Schools*, Houston Independent School District.

The third paragraph says that every student should be taught citizenship, its rights, privileges, and duties. Since we have just noted that we are certainly not being shown citizenship's duties either. We learn from example, and this is the example that is shown to us. The school tells us to be good American children and do what we are told, not because we have to, but because we want to. On page 2 of the *Handbook for Secondary School Principals and Teachers*, though, it states that, under 'Jury Duty,' teachers are not required to serve on a jury, and so if they elect to do so they will be penalized by having the days they miss deducted from their salary. Jury duty is a duty of all Americans, who should want to do it, but teachers can not serve even if they want to, because they cannot afford the deduction from their salary.

The school system has, for the preceding reasons, shown themselves to be weak because they have violated their own code of conduct and when an organization violates its own rules, there is an indication of corruption and incompetence.

(Sullivan vs. Houston Independent School District, 1969, 307 Federal Supplement, pp. 1348-1349.)

****

In the case of Tinker et al vs. Des Moines Independent Community School District, decided by the United States Supreme Court, October term, 1968, the plaintiffs were students expelled from junior and senior high school for

wearing armbands to protest the Vietnam War. In the majority decision, Justice Abe Fortas included these statements:

> The principle of these cases is not confined to the supervised and ordained discussion which takes place in the classroom. The principal use to which the schools are dedicated is to accommodate students during prescribed hours for the purpose of certain types of activities. Among those activities is personal intercommunication among the students. This is not only an inevitable part of the process of attending school; it is also an important part of the educational process. A student's rights, therefore, do not embrace merely the classroom hours. When he is in the cafeteria, or on the playing field, or on the campus during the authorized hours, he may express his opinions, even on controversial subjects like the conflict in Vietnam, if he does so without 'materially and substanially interfer[ing] with the requirements of appropriate discipline in the operation of the school' and without colliding with the rights of others. *Burnside v. Byars, supra,* at 749. But conduct by the student, in class or out of it, which for any reason—whether it stems from time, place, or type of behavior—materially disrupts classwork or involves substantial disorder or invasion of the rights of others it, of course, not immunized by the constitutional guarantee of freedom of speech. Cf. *Blackwell v. Issaquena County Board of Education,* 363 F. 2d 749 (C.A. 5th Cir. 1966).

But Justice Black, in his minority opinion, expressed this view:

> ...Nor are public school students sent to the schools at public expense to broadcast political or any other views to educate and inform the public. The original idea of schools, which I do not believe is yet abandoned as worthless or out of date, was that children had not yet reached the point of experience and wisdom which enabled them to teach all of their elders. It may be that the Nation has outworn the old-fashioned slogan that 'children are to be seen and not heard,' but one may, I hope be permitted to harbor the thought that taxpayers send children to school on the premise that at their age they need to learn not teach.
>
> (393 U.S., October Term, 1968, pp. 512-513; 522.)

****

> That they are educating the young for citizenship is reason for scrupulous protection of Constitutional freedoms of the individual, if we are not to strangle the free mind at its source and teach youth to discount important principles of our government as mere platitudes.
>
> (Majority opinion, *West Virginia State Board of Education et al, v. Barnette et al.*, 319 U.S., October Term, 1942, p. 637.)

****

To an angry young man—

.....

It will upset you to learn that I agree with many things you said. For instance: 'Don't question our sincerity!' You are about as sincere as anyone can be. You are sincerely unhappy, sincerely frustrated and sincerely confused. You are also sincerely wrong about the few facts you cite, and sincerely illogical in the violent conclusions you reach. Besides, what does 'sincerity' have to do with issues? Any insane asylum is full of sincere patients. Hitler was undoubtedly sincere.

.....

You want to 'wreck this slow, inefficient democratic system.' It took the human race centuries of thought and pain and suffering and hard experiment to devise it. Democracy is not a 'state' but a process; it is a way of solving human problems, a way of hobbling power, a way of protecting every minority from the awful, fatal tyranny of either the few or the many.

Whatever its imperfections, democracy is the only system man has discovered that makes possible *change without violence*. Do you really prefer bloodshed to debate? Quick dictates to slow law? This democracy made possible a great revolution in the past 35 years (a profound transfer of power, a distribution of wealth, an improvement of living and health) without 'liquidating' millions, without suppressing free speech, without the obscenities of dogma enforced by terror.

The 'slow, inefficient' system protects people like me against people like you; and (though you don't realize it) protects innocents like you against those 'reactionary... fascist forces' you fear: They, like you prefer 'action to talk.'...

(From *A Trumpet for Reason*, by Leo Rosten, published by Doubleday and Company, Inc., copyright 1970. Reprinted by permission of Leo Rosten.)

****

BACKBONE NEEDED IN BUFFALO SCHOOL

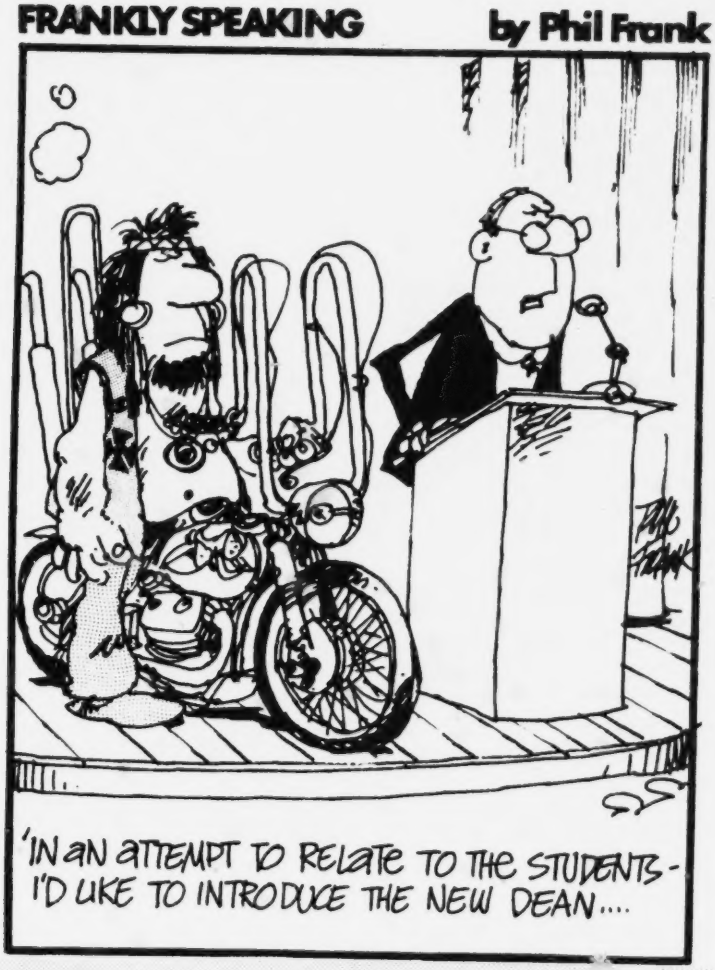
A school is not a democratic institution and it was never meant to be. The purpose of a school is not to provide a place to play games or to have entertainment or to smoke in the restrooms or to provide a neutral territory for gang meetings; it's a place to teach and to learn, to educate and be educated and that purpose, by its very nature, requires authority and discipline. If...(the) administrators aren't aware of that or can't provide it, then the millions of dollars that the taxpayers...are spending on education is money down the drain.

(From an editorial in the *Buffalo Courier Express*, June 18, 1971.)

See also: Newspaper headlines (page iv).

"Say—just what *is* Fred's thing, anyway?"

(Cartoon drawn by Stanley Wyatt. From *College Board Review*, No. 72, Summer 1969, page 11. Reprinted by permission of the College Entrance Examination Board.)



Phil Frank, who in a five-year professional career has drawn 4,000 cartoons and published five books, is a 1965 graduate of Michigan State University, East Lansing, with a BA in Graphic Design. His drawings first came to the attention of fellow students who read his spicy cartoons in the campus daily, the State News.

.....

Frank is currently residing in East Lansing with his wife and two children. To maintain contact with the student population at whom his cartoons are aimed, Frank has become a full time staff member of MSU's Advertising department while working on an MA in Graphic Design.

(From *Frankly Speaking* by Phil Frank. Reprinted by permission of The Young America Corporation.)

FINANCING EDUCATION

STRATEGIES

- Changing Federal legislation regarding the schools, as well as current issues in State and local funding of education may be made more meaningful, if students are assigned as legislators (Federal, state, or local) to challenge and defend the changes. Some areas of controversy could include:
  - The 20th century tendency of the Federal government to give disporportionate aid to States, based upon specific need factors. (A comparison of the terms of the Morrill Act of 1862 and the distorted map on page 21 illustrates this point.) What are the implications of this discussion for revenue-sharing?
  - The question of whether aid to private schools is out of keeping with earlier American experience and practice. (A discussion of the implications of the statement about the New England primer below, should involve the question of whether public schools have, in some instances, really been church-connected schools.
  - The question of whether funding brings control by the funder. Use reports of campus demonstrations in 1967-68 from periodical sources. For example, the *New York Times Magazine*, November 12, 1967, had an article and cartoons concerning funding by government and by business.

MATERIALS FOR STUDYING FINANCING OF EDUCATION

Note: The illustration on page 31 is taken from *A Guide for the Child*, printed in London in 1725. In addition to several minor differences in pictures, the rhyming alphabet segment of the New England primer of 1727 included one significant difference in the verses used. An explanation for this change is given in Ford, P.L., *The New England Primer* (New York, Dodd Mead, 1897) pp. 26-27.

****

The Puritan, however, would not tolerate even this use of the cross, and so very quickly the picture was changed to one of Job, and the rhyme to

Job feels the rod
Yet blesses God.

See illustration on page 31.

****

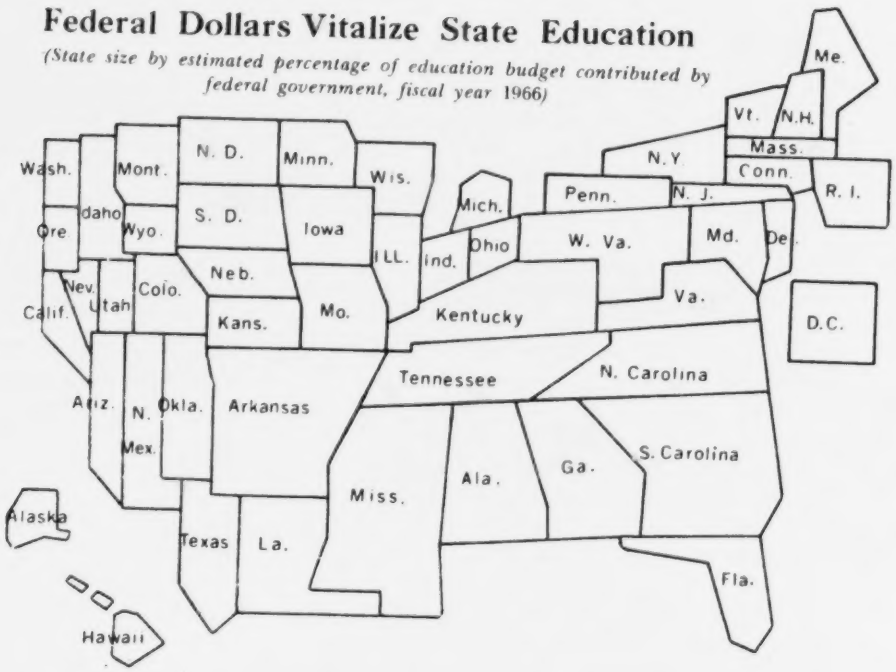
...The great doctrine, which it is desirable to maintain, and to maintain, and to carry out, in reference to the subject, is, *equality of school privileges for all the children of the town, whether they belong to a poor district or a rich one; a small district or a large one...*

(From Reports of Board of Education 1843-46. Dutton, Wentworth, State Printers 1843. Secretary's Report, Horace Mann.)

****

Federal Dollars Vitalize State Education

(State size by estimated percentage of education budget contributed by federal government, fiscal year 1966)



(From *Education—A New Era*, by Jerrold K. Footlick. Silver Springs, Md. The National Observer. Copyright 1966 by Dow Jones & Company, Inc. p. 14. Reprinted by permission.)

****

Horace Greeley wrote in favor of tax-supported schools:

> The education of children is a duty of parents when they are able, but it is a duty of the community whether all the parents are able or not. Not for his own sake merely, but for the sake of the whole, should every child be educated. A single ignorant person is a source of evil and peril to the community. That person, properly educated, might have invented something, evolved an idea for want of which the development of the race may be arrested for a whole half a century. Not only as the duty of all, but for the benefit of all, we entreat every elector who wishes well to his kind, to suffer nothing to deter him from attending the polls at the ensuing election and there depositing his ballot in favor of Free Schools.
>
> (From *The New York Tribune*, October 23, 1849.)

****

STRATEGIES

- The short excerpt on page 24 from the introduction to *The Place of Industries in Elementary Education* suggests one reason why curriculum changes are needed, as the world around the child changes. The Regents position paper on Occupational Education could be compared with this statement. (This statement, issued in 1971, should be available from the Chief School Officer of your district, or from the staff member in charge of occupational education.)

- A different type of change is suggested by the study reported by Alice Miel in *The Shortchanged Children of Suburbia* (Institute of Human Relations Press, Pamphlet Series Number 8). The recommendations offered on pages 66 and 67 of that study could be compared by students with their recollections of their own educational experience. In this context, the Regents position papers concerning Integration and the Schools and Urban Education could be discussed with respect to whether these suggest a design of education important for the world in which these students will live.

- James Coleman's statement, "The Children Have Outgrown the Schools" (reprinted in *Psychology Today*, February 1972), has a comparison of the experiences of a man educated in southern Illinois in the 1870's with Claude Brown's experiences described in *Manchild in the Promised Land*. Coleman then states that the schools of the future "must not have as their primary goal, the teaching of children."

  Many students would find the complete Coleman article provocative. The whole class could read the short excerpt from it on page 25, and from this speculate concerning what possible directions Coleman sees for schools in the future. A small group could then read the entire article and present the Coleman alternatives for comparison with the class speculations.

- Additional insight concerning the relevance of today's education, or lack of it, for different students can be gained through an analysis of *The Afternoon Session* on page 23.

- Have students read the introductory statement, then role-play the situation described, including, perhaps, a scene in which the three children stay after school at 3:00. Ask each participant to describe his thoughts or feelings, as specific incidents occurred. Have the student playing the teacher and several of those acting as fourth graders each tell what he thinks a student really learned in *The Afternoon Session*. Then have each "fourth grade student" describe himself and what kind of life he expects to live as an adult. Class discussion should include proposals for more effective learning.

- A "free school" writing a letter pleading for contributions to keep the school in operation indicates that children's survival requires that they find out who they are as people, learn to live together

lovingly and happily, and to respect each other's rights. They must also express themselves honestly, learn to make choices, and accept the consequences of those choices.

- What does such a statement, by a private school purportedly drawing its student body from all kinds of backgrounds and geographic locations, imply about the program and policies of the public schools in the area in which the free school exists?

- What do school situations such as Miss Tobin's class and developments like the Free School movement imply about the educational responsibility of all the people in the community? Does this differ from the citizen's responsibility in Greeley's day?

MATERIALS FOR ANALYZING THE CHANGING ROLE OF THE SCHOOLS

The following is an account of an observation in a fourth grade class in a lower income area of a large American city in 1964. Many of the pupils are of American Negro or of Latin American background; many of the families have moved recently to the city, or to the school district.

The Afternoon Session

The teacher, checking the roll again, finds two children who were present in the morning are now absent. Then she goes to write a homework assignment on the board which the children copy into their notebooks. 'Find the meaning of the words circus, fly, ice cream, old, park, right, shut, telephone, wall, zoo.'

Miss Tobin begins the lesson on social studies by moving to the side of the room where there is a display on Alaska. 'Do you remember our lesson?' she asks. 'There are two kinds of people living in Alaska.' She points to the map of North America which is part of the display and locates for the children the two countries next to Alaska: Canada and Russia.

'I will wait until the three people who are talking will stop. They will then wait at 3:00 for me.' These children, hearing this, turn around. Talking stops and the teacher continues.

'Alaska originally belonged to Russia. In 1767 there was a man who made a discovery that was like the discovery made by Columbus.' She writes the name Bering on the board and asks, 'What valuable thing did Bering find in Alaska?' They cannot tell her. She writes the words fur seals on the board, answering her own questions.

'Since Russia felt Alaska was no good, she sold Alaska to the United States. What did the people in the United States call Alaska when it was purchased?'

Several children call, 'The ice box!'

She ignores this sally and asks, 'What was discovered by the United States which caused the people in the United States to change their minds about the value of that territory?'

One child answers, 'Gold house.' The rest of the children giggle. Other incorrect answers are forthcoming. Tommy puts his head on the desk. Alberto begins to wipe his desk with his tie.

But one child raises his hand to ask a question, 'What did Russia say when gold was discovered?'

The teacher answers, 'Nothing. Russia couldn't say anything. She didn't own it.'

One the completion of the Alaska lesson, Ethel receives memeographed sheets to distribute to the class. These sheets contain a summary of the material already presented on Alaska....

(From *Urban School Days - Selected Days in Urban Elementary SchoolsLife*, by G. Alexander Moore, Jr. Project True, Teachers and Resources for Urban Education. Hunter College. New York. 1964. pp. 227-228.)

****

The Place of Industries in Elementary Education

Chapter I.

Introduction.

One of the most striking characteristics of society today is the marvelous development that is everywhere manifest along industrial lines. In nearly every department of industry the simple processes which formerly prevailed have become differentiated into a great variety of activities, and all have been organized into a definite system. Methods of exploiting the earth in the search for raw materials, processes of manufacture, and modes of distribution and exchange have become wonderfully complex. The influence of this change is far-reaching. It permeates every department of life. It operates in the church as well as in the state, in the home as well as in the school. No institution of society can escape its influence.

.....

Among Aryan peoples, from the earliest time to the latter part of the Middle Ages, this training was generally to by the *family*, whether it was the original clan, the patriarchal group, the tribal circle, or the family artificially extended by personal servitude. During the period of *town economy*, which extended from the rise of the towns and the development of handicrafts in the latter part of the Middle Ages until the industrial revolution of the eighteenth century, the training of the family was supplemented and in some cases superseded by the system of apprenticeship. With the rise of *national economy*, technical institutions and engineering and commercial courses were established in order to meet the demand for trained workers to manage the various departments of highly complex industrial undertakings. No provision, however, was made for the training of the great mass of the workers for their life-work. This was partly due, no doubt, to the fact that the new inventions made it possible to utilize unskilled labor to a degree not known before that time.

.....

Under the conditions of modern life we can no longer expect the home to furnish the child with experience in industrial processes; we must look to some other institutions. The institution that we look to most naturally is the school....

(From *The Place of Industries in Elementary Education* by Katharine Elizabeth Dopp. Copyright 1902 by The University of Chicago Press. All rights reserved. Reprinted by permission.)

****

THE CHILDREN HAVE OUTGROWN THE SCHOOLS

...The environment outside the school is now capable of taking over many of the school's classical functions, while educational functions traditionally carried on outside the school are now largely missing... .

In the past, one of the child's roles, but only one, was that of student in a school setting directed toward his self-improvement. His task was to learn, and a teacher had authority to make him learn... . The child also had other important roles involving productive activity: helping care for younger brothers and sisters; working at home, in the store, on the farm, at the shop; or merely surviving in a hostile environment. These were roles in which he was not a student but a young person with responsibilities affecting other people's welfare. And they were probably more important to his development than his student role.

These activities, however, have largely disappeared as the child's world has become information rich and action poor. The external environment can now take over many of the classical functions of the nonschool environment.

...All of this leads to an inescapable conclusion. The school of the future must focus on those activities that in the past have largely been accomplished outside school: first, productive action with responsibilities that affect the welfare of others, to develop the child's ability to function as a responsible adult; and second, the development of strategies for making use of the information richness and the information-processing capabilities of the environment. The activities that have been central to the schools functioning, such as expansion of students' factual knowledge and cognitive skills, must come to play an ancillary role.

(Reprinted from PSYCHOLOGY TODAY Magazine, February, 1972. Copyright © Communications/Research/Machines, Inc.)

****

A turn-of-the-century look at the school's role.

With the vague notion that the school should bear some relation to the future usefulness of the child they often look for concrete results that shall bring immediate returns. 'Mary left school in the sixth grade and she can bring home just as much money as Helen who made all that expense for another year to finish the seventh grade,' is a characteristic comment given as conclusive proof that an added year in school has no practical value. A German father who had spent fifteen years as an unskilled laborer in the stockyards patiently and laboriously pondered the relative value of different courses offered in the elementary school and finally decided that even girls need a steady job. 'Work with the hands is good,' he explained, 'and American education does not give it.'... More than 50 per cent of these same families believe in trade and business training for boys. The skilled workers from the older countries lament the lack of opportunity to learn a trade in the public schools and willingly give their girls to tailors, dressmakers, and milliners to work for a nominal wage that merely covers the street-car fare, or even pay for places in the sewing trades because they do not know that apprenticeship as they conceive of it does not exist in America. Parents of this type are ready to make sacrifices for their children and frankly say that the need of money or the desire for larger gains would not stand in the way of continued schooling 'of the right kind,' as they phrase it.

.....

a) The attitude of the girl to the school.—To what extent girls would be able to rise above the level of the home under a different school system cannot at present be estimated. That the school as it stands today has too little power in drawing their voluntary attendance is the conclusion based on the combined testimony of teachers, parents, and children. Of 300 girls who left school before completing the elementary course, 195, or 65 per cent, were below the seventh grade. Of the entire number only twelve went unwillingly, forced to do so by the purely commercial attitude of their parents. Two hundred and eighty-eight, or 95 per cent, had a more or less pronounced dislike of school, as shown by their trivial reasons for leaving and by the eagerness with which they welcomed the first opportunity to escape and go to work for a meager wage...

The girl's dislike of school is not grounded in any discriminating analysis of the situation, and her feeling is often exaggerated by the natural restlessness of this period of youth which brings the desire for new fields of endeavor more alluring because remote and untried. To secure some understanding of the attitude of the older girl who has had her chance to gratify this childish longing the simple question, 'What did you learn in school that has helped you to earn a living?' was put to 200 working girls of the first group and to 100 of the second group who are between sixteen and twenty-four years of age. One-half of the first group replied, 'Nothing.' The other half gave, in about equal proportion, reading, writing, arithmetic, and 'English when it helps you talk well.' One thoughtful girl realized the gist of the matter when she said, 'Nothing helps me much because I had so little of it.' The vague idea that training of some kind might increase their earning capacity was revealed in a few answers. As one girl sadly put it, 'After we get out and try working a couple of years we find we need something we haven't got. Maybe it's education. Whatever it is, we don't know how to get it.'

(From *The American Girl in the Stockyards District* by Louise Montgomery. Copyright 1913 by Louise Montgomery. All rights reserved. Reprinted by permission of The University of Chicago Press.)

****

In the latter part of the 19th century, Mary Antin and her family emigrated to this country from Russia, where her family had been subjected to the persecution of Jews. She was about 12 at the time these incidents took place.

> The public school has done its best for us foreigners, and for the country, when it has made us into good Americans. I am glad it is mine to tell how the miracle was wrought in one case...
>
> ...When, after the Christmas holidays, we began to study the life of Washington, running through a summary of the Revolution, and the early days of the Republic, it seemed to me that all my reading and study had been idle until then. The reader, the arithmetic, the song book, that had so fascinated me until now, became suddenly sober exercise books, tools wherewith to hew a way to the source in inspiration. When the teacher read to us out of a big book with many bookmarks in it, I sat rigid with attention in my little chair, my hands tightly clasped on the edge of my desk;... When the class read, and it came my turn, my voice shook and the book trembled in my hands. I could not pronounce the name of George Washington without a pause. Never had I prayed, never had I chanted the songs of David, never had I called upon the Most Holy, in such utter reverence and worship as I repeated the simple sentences of my child's story of the patriot...
>
> As I read about the noble boy who would not tell a lie to save himself from punishment, I was for the first time truly repentant of my sins...
>
> What more could America give a child? Ah, much more! As I read how the patriots planned the Revolution, and the women gave their sons to die in battle, and the heroes led to victory, and the rejoicing people set up the Republic, it dawned on me gradually what was meant by *my country*. The people all desiring noble things, and striving for them together, defying their oppressors, giving their lives for each other—all this it was that made *my country*... My teacher, my schoolmates, Miss Dillingham, George Washington himself could not mean more than I when they said 'my country,' after I had once felt it. Four the Country was for all the Citizens, and *I was a Citizen*. And when we stood up to sing 'America,' I shouted the words with all my might. I was in very earnest proclaiming to the world my love for my new-found country.
>
> 'I love thy rocks and rills,
> Thy woods and templed hills.'

(From *The Promised Land* by Mary Antin. Copyright 1912. Boston. Houghton-Mifflin Company.)

Vine Deloria, Jr., a Dakota Indian, is a former executive secretary of the National Congress of American Indians.

> Indian reactions are sudden and surprising. One day at a conference we were singing 'My Country 'Tis of Thee' and we came across the part that goes:
>
> *Land where our fathers died*
> *Land of the Pilgrims' pride...*
>
> Some of us broke out laughing when we realized that our fathers undoubtedly died trying to keep those Pilgrims from stealing our land. In fact, many of our fathers died because the Pilgrims killed them as witches. We didn't feel much kinship with those Pilgrims, regardless of who they did in.

(From *Custer Died for Your Sins* by Vine Deloria, Jr. Copyright 1969 by Vine Deloria, Jr. Reprinted by permission of The Macmillan Company.)

****

Article by Gene C. Maeroff, New York Times, June 11, 1972.

Six premises underpin the (New York) city report:

- The high school needs to become 'humanized,' less impersonal.
- The development of new ways of delivering instruction is essential.
- Each student is deserving of every possible chance to gain the basic skills without which he cannot become a successful learner.
- Much education takes place outside the walls of the high school.
- The school should endeavor to instill within each student a sense of obligation to others and a sense of responsibility.
- A student must be equipped with an education that would help him adapt to an unpredictable future.

(© 1972 by the New York Times Company. Reprinted by permission.)

****

See also: pictures on page 53.

EDUCATION AS A REFLECTION OF SOCIETY

STRATEGIES

. Selections from school texts in various periods of our history often reveal prevailing values, as well as ways of doing things in a particular era.

The selections on pages 31 to 41 should be compared with pages from comparable texts and readers today. Senior high school students may be interested to contrast books in use in the primary grades today with those they remember in their own schooling. In each case, the questions below can be used in individual or group analysis of the selections.

- What clues are offered concerning the kind of life that was led, or what the world was like in that day?
- What indications are there that the adult (the teacher, the parent, the clergyman) "knows best" and the child will learn only if he listens to him?
- What kind of behavior was prized as important, if the child were to grow up to be a successful adult?

A chart of the various entries will provide an opportunity to analyze whether the school of that day really prepared all the children for the world in which they were going to live.

Time period in which selection was written	Clues concerning economic life	Clues concerning home and family	Clues concerning religion, race, or ethnic distinction

A second chart should then be constructed, containing such data for each time period as percentage of population engaged in agriculture in that day, prevalence of extended versus nuclear family, and indications of multi-ethnic population.

Place the two charts in juxtaposition, in order to stimulate speculation concerning the degree to which education reflected the life of that day. Questions which might help set the focus include:

- What kind of people made the decisions about the schools? What values were important to such people?
- What indications are there that there were people with different customs and different value systems living in that age; in that area?
- What kind of a life would the child in any age be prepared to lead, after going to that school? Was this the kind of world that would exist when he was an adult?

The excerpts from a geography book of that age can be analyzed with regard to the attitude the child would develop about other value systems elsewhere in the world.

- What does the diagram from the geography book tell you about the kind of geographic knowledge considered important?

(From *A Guide for the Child.* London: 1725. Format of the New England Primer, printed in Boston in 1727.)

FABLE VII.

The Two Dogs.

HASTY and inconsiderate connections are generally attended with great disadvantages; and much of every man's good or ill fortune, depends upon the choice he makes of his friends.

A good-natured Spaniel overtook a surly Mastiff, as he was travelling upon the high road. Tray, although an entire stranger to Tiger, very civilly accosted him; and if it would be no interruption, he said, he should be glad to bear him company on his way. Tiger, who happened not to be altogether in so growling a mood as usual, accepted the proposal; and they very amicably pursued their journey together. In the midst of their conversation, they arrived at the next village, where Tiger began to display his malignant disposition, by an unprovoked attack upon every dog he met. The villagers immediately sallied forth with great indignation, to rescue their respective favorites; and falling upon our two friends without distinction or mercy, poor Tray was most cruelly treated, for no other reason, but his being found in bad company.

TABLE XXXIX.

Words of French original, in which *ch* sound like *sh*, and accented, like *e* long.

Cháise	fa tig*ue*	mag a zine
chām ois*	in trig*ue*	bomb a'sin
chan cre	ma rine	man da rin
cham áde	der nier	brig a dier
cham paign	po lice	bom bard ier
fra chœur	ma chine ry	buc can ier
chi cane	chĕv er il	can non ier
10	chev is ance	cap a pie
pique	chiv al ry	car bin ier
shire	deb au chée	cav a lier
10	10	cor de lier
ma chine	chev a lier	gren a dier
cash ier	chan de lier	fi nan cier
an tique	cap u chin	

Pronounced shammy.

SELECT SENTENCES.

We may as well expect that God will make us g[illegible] without industry, as that he will make us good and g[illegible] py, without our own endeavors.

Zeno, hearing a young man very loquacious, told him, that men have two ears and but one tongue; therefore they should hear much and speak little.

A man who, in company, engrosses the whole conversation, always gives offense; for the company consider him as assuming a degree of superiority, and treating them as his pupils.

The basis of all excellence in writing and conversation, is truth—truth is intellectual gold, which is as durable as it is splendid and valuable.

Faction seldom leaves a man honest, however it may find him.

(From *The American Spelling Book; Containing the Rudiments of the English Language for the Use of Schools in the United States*, by Noah Webster, Esq. Albany. Websters and Skinners. 1814.)

32

FILMED FROM BEST AVAILABLE COPY

LESSON XLIII.

two	must	wick-ed	thin	mouth
snow	laugh-ed	for-got	ice	strange
sled	what	God	house	true
na-med	that	saw	Sun-day	o-bet
pond	see	all	school	pa-rents
said	shop	beg-ged	heav-en	doors
wrong	was	ob-stin-ate	dark-est	voice

Two boys went out in-to the snow, with a lit-tle sled. One was na-med James, the oth-er was na-med Sam-u-el. James said to Sam-u-el, 'You dare not go on that pond with the sled.' Sam-u-el said, 'Yes I dare, but it is wrong; be-cause fa-ther said we must not do it.' Then James laugh-ed and said, 'What of that!' Fa-ther can-not see us, for he is at work in the shop.'

Was not James a wick-ed boy? He was. He for-got that God saw him all the time.

Sam-u-el beg-ged him not to take the sled on the pond, be-cause the ice was thin. But James was ob-stin-ate, and went on the thin ice a great way. Then Sam-u-el went back to the house and read in his Sun-day school book:—

'The great God in heav-en sees ev-er-y thing that we do. God is ev-er-y-where. You can-not go an-y-where that God can-not see you. If you go in-to the dark-est place, God's eye sees you. He is near you all the time. He hears ev-er-y word you say. He knows ev-er-y word be-fore it comes out of your mouth. Is not this strange? Is it not ver-y strange?

'Yes, but it is true, for the Bi-ble says so; and ev-er-y thing the Bi-ble says, is true. The Bi-ble is God's book. The Bi-ble says, that chil-dren must o-bey their pa-rents. Who are your pa-rents? Your fa-ther and moth-er: are they not? What is it to o-bey? To o-bey is to do what they bid you.'

Shall I tell you more a-bout James and Sam-u-el? Af-ter Sam-u-el had read a lit-tle while, he heard a noise out of doors. It was James's voice.

Sam-u-el was fright-en-ed, and ran out, and there saw James in the wa-ter. The ice was bro-ken, and James was up to his neck in the pond. The poor boy was scream-ing for some-body to come and take him out. Sam-u-el took a long pole, and held the end of it, and James caught hold of the oth-er end, and crawl-ed out. His moth-er was ver-y sor-ry. She was a-fraid James would be sick; and he was sick a long time. But there was an-oth-er thing which made her more sor-ry still. It was his be-ing so wick-ed.

(From *Primary Reader: Designed for the Use of the Youngest Children in our Schools*, by Henry Mandeville, D.D. New York. D. Appleton & Company.)

CLEANLINESS IS A MIDDLE-CLASS RACIST ATTITUDE

Mary Olsen

.....

Undue emphasis placed upon cleanliness can result in irreparable damage to children's feelings of self esteem... An example of this kind of teaching is exemplified by the display and use of a "keep yourself clean" poster found in preschool classrooms. This poster titled 'Clean and Neat is Hard to Beat' was distributed, along with a teachers' guide by the Cleanliness Bureau of the Soap and Detergent Association. On one side of the poster is a photograph of a smiling 'clean' boy wearing clean clothes. The pants are dress pants rather than dungarees or casuals. The shirt is the long sleeve type with a collar. The shoes are shiny dress oxfords. The child looks as though he might be dressed for church. On the other side of the poster is a photograph of the same boy, looking much more like a boy with lots more character. However, in this instance his face isn't so smiley and his hair is tousled. He has smudges of dirt on his face and on his shirt. He is wearing dungarees. This photograph has a large red cross superimposed over the child.

This kind of poster can have a negative impact on the child. The child unable to read, but still intelligent and accustomed to learning through his senses looks at the poster. He knows the big red cross on the body of the child means something is 'wrong' or 'bad.' it is reminiscent of the cross-bones on a bottle of poison. He looks most like the child with the red cross over him. He wears similar clothes smudged with dirt. Dirt becomes bad. Which means that something is 'bad' or 'wrong' with him...

Since keeping clean is learned primarily through a training program primarily undertaken in the home upon which the school has little influence, the child has no real choice... But he is learning at school that dirt is bad—that he is dirty and bad.

The teacher further compounds the child's negative feelings about himself... He associates cleanliness with positive feeling and good health. He uses suggested statements from the teachers' guide which accompanies the poster such as:

'That frequent bathing leads to good health, good appearance, and social acceptability.'

'Clean is a very nice feeling.'

'Now we know that clean clothes on clean bodies make us feel better, look better and smell better.'

The above statements taken directly from the guide are a lot of errant nonsense, none of which can be validated empirically. In this not so subtle coercive approach to teaching cleanliness, no attempt is made to understand or examine the child's feelings. The child is told how to feel. Some of the statements don't even make common sense. Looking good and feeling good are value judgments which in this case are couched as facts. They represent an illogical attempt to brainwash children into accepting middle class values...

.....

(From *Education*, Vol. 91, #3. Reprinted by permission of Project Education, P.O. Box 5504, Milwaukee, Wisconsin 53211.)

****

Students may find it interesting to compare this article with the next selection.

- If Miss Olsen's premise is true, what might you guess about the writer of the selection from the Mandeville reader?

- What arguments could be offered to refute the stand taken by the author of this article? Is the view of the author equally valid for the 19th and for the 20th centuries?

- One man, the son of an immigrant widow who supported her children by taking in washing, frequently expressed his gratitude to a teacher who had told him when he was in her class that nice people didn't use laundry soap to wash themselves, because it smelled so strong and unpleasant. What would the author of this article have said about his teacher? What would the author of the reader have thought of her?

LESSON XLI.

lit-tle	not	al-ways	loose	crack
learn	lov-ed	hair	stock-ings	fing-ers
clean	wash	comb-ed	down	scratch
neat	your	nails	pick	head
dirt-y	face	cut	teeth	hawk
if	hands	short	bit	peo-ple
you	keep	shoe-strings	spit	un-pleas-ant
ver-y	shun	these	filth-y	ways

Lit-tle chil-dren must learn to be clean and neat.

If you are dirt-y, you will not be lov-ed. Wash your face and hands, and keep them al-ways clean. Be sure to have your hair comb-ed, and your nails cut short. Nev-er let your shoe strings be loose, or your stock-ings down o-ver your shoes. Do not pick your teeth, nor bite your nails, nor crack your fing-ers, nor scratch your head, nor hawk or spit be-fore peo-ple.

These things are ver-y un-pleas-ant.

Shun these filth-y ways.

Ought chil-dren to be al-ways clean and neat?

Who will love them, if they are dirt-y?

Sure-ly they can-not be clean and neat un-less they wash their hands and fa-ces!

Should they comb their hair, or should they not?

(From *Primary Reader: Designed for the Use of the Youngest Children in our Schools*, by Henry Mandeville, D.D. New York. D. Appleton & Company. 1850. pp. 51, 52, 54-56, 66, 67.)

****

One pupil reads questions and another the answers.

Did a boy of Mr. Bell die last year?—Yes: he did.

Of what did he die?—He died of a fit.

Can you tell me where he died?—Yes: he died in Mr. Bell's barn.

What kind of a boy was he?—He was a good boy.

Will you tell me how good?—He was good in the third degree: he was the best boy of Mr. Bell.

In the third degree? What do you mean by that?—Why, I thought everybody knew what that means'. There are three degrees of every kind. *Good* has three degrees: good, better, best. *Bad* has three degrees: *bad, worse, worst.* Little has three degrees: little, less, least; and so on. I thought everybody knew that'. Well, good is the first degree of goodness: better is the second: best the third. The boy of Mr. Bell was good in the third degree, because he was *best.*

(From *The Second Reader* by Henry Mandeville, D.D. New York. D. Appleton & Company. 1850. pp. 37, 74-75.)

****

LITTLE KATE.

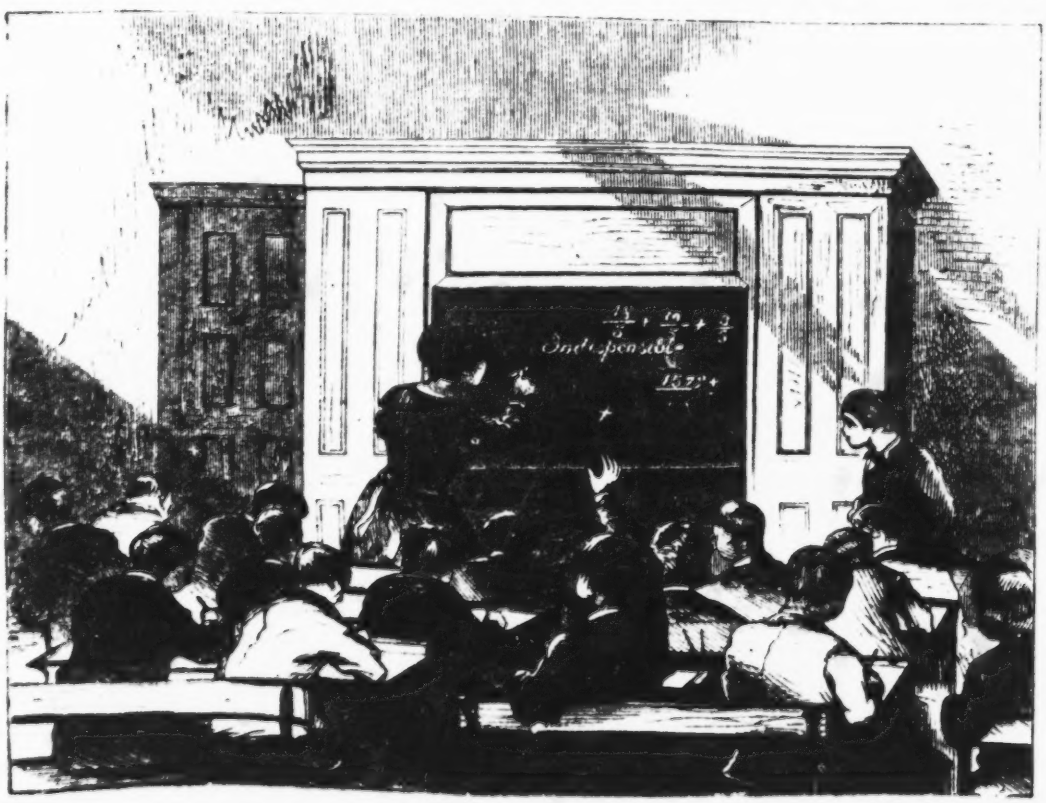
Little Kate has got a book,
  And now she's looking in it;
She never idles time away,
  But studies every minute

Kate takes her little Book to School
  To learn to read and spell;
She's at the head of every class
  Because she learns so well.

Kate met a little beggar girl
  Wandering alone one day;
And as she had a shilling saved,
  She gave it all away.

(From *Little Kate: A Picture Book*, 185-?)

****



A WRITING CLASS.

(From *Harper's Weekly*, February 26, 1870.)

CHINA PROPER.

1. China Proper is chiefly a vast plain, well-watered, fertile, and highly cultivated. The climate is colder than in Europe in the same latitudes.

2. Rice is the staple production; but the most noted product is tea, of which more than 60,000,000 pounds are exported annually to Europe and America.

3. Agriculture is more carefully conducted than in any other country, but with less skill than in Europe.

4. In the manufacture of fine porcelain, rich silks, ornamented work in ivory, &c., the Chinese excel Europe.

5. The art of printing from wood-cuts was practised in China prior to the invention of printing in Europe.

6. The government is jealous of foreigners, who are permitted to trade only at a few points.

7. The Chinese are very timid, and wholly unable to contend in war with Europeans.

8. China was conquered many centuries ago by the Mandshur Tartars, who still rule, but have left the laws, manners, and institutions to a great extent unchanged.

9. The emperor is an absolute despot, but rules in a patriarchal spirit; and, in his proclamations, blames himself for all the evils which afflict his people.

10. Reverence for parents is strongly inculcated; and abusive language to a father is a capital offense.

11. The officers of government are called mandarins, and are divided into nine ranks, according to their learning.

12. A mandarin is not allowed to hold office in his native province, and is rarely suffered to remain in one place more than three years.

13. The religion which generally prevails is that of Fo, a species of Boodhism, distinguished here, as elsewhere, by numerous idols, pagodas, and prists and much mummery.

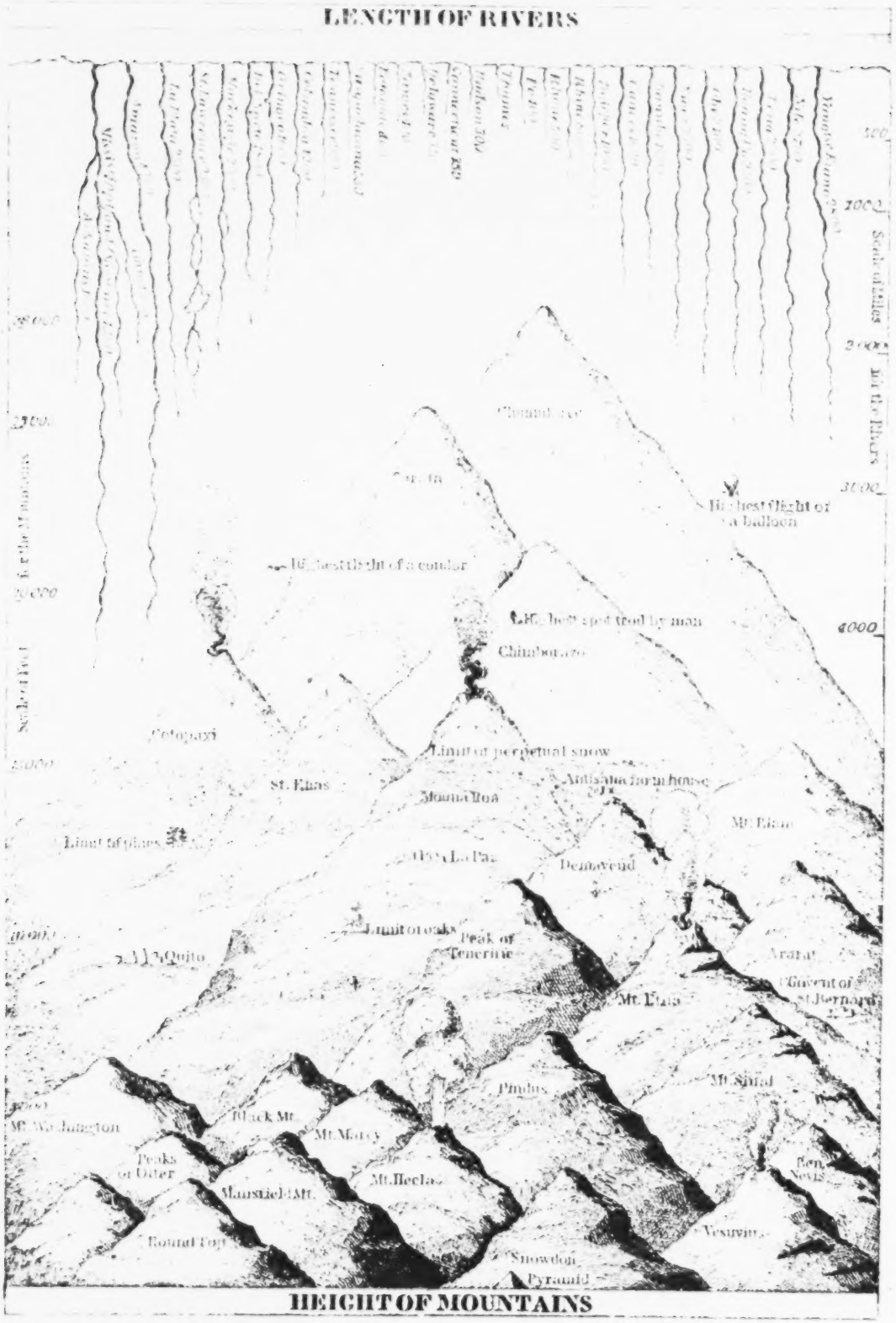
14. A custom prevails of binding the feet of girls till they cease to grow, small feet being the pride of Chinese belles.

15. The *Great Wall* of China on its northern frontier, is 1500 miles long, 30 feet high, and so broad at the top that six horsemen can ride abreast. It is carried over rivers on arches, over mountains and valleys, and has towers at every little interval, having been designed to protect China Proper from the incursions of the Tartars.

.....

(From *System of Geography for the Use of Schools*, by Sidney E. Morse, A.M. New York. Harper & Brothers. 1852. p. 59.)

****



(From *System of Geography for the Use of Schools*, by Sidney E. Morse, A.M. New York. Harper Brothers. 1852.)

THE LAIDLAW READERS

We shall go to the country.
We can see our grandfather.
We can go in our new car.
Grandfather will see it.
He will like our car.
He can ride in it.

Grandfather lives on a farm.
He is good to us.
He has horses.
Tom can ride a horse.
I like a good horse.

(From *The Laidlaw Readers - Primer, First Year—First Half* by Herman Dressel, M. Madilene Veverka, and May Robbins. Chicago. Laidlaw Brothers. 1916. p. 37.)

****

XVI.

FOR PRACTICE IN WRITING

MOTTOES, PROVERBS, AND QUOTATIONS TO BE COPIES BY THE CHILDREN

A MERRY heart goes all the day.
All great works are made up of little works well done.
Come, work together with hearty good will.
Do noble things, not *dream* them.
He who loves to know must love to learn.
I'll do the best that I can.
Learn to labor and to wait.
Not how much, but how well.
There's nothing so kingly as kindness,
And nothing so royal as truth.
There is always something going on out of doors worth looking at.
To thine own self be true.
Think much, speak little.
The good deed lives through all ages.
What ought to be done, can be done.
Work teaches us to be faithful.
Constant occupation prevents temptation.
Obedience is more seen in little things than in great.
Obedience is the mother of happiness.
Mistakes occur through haste, never through doing a thing leisurely.
Method will teach you to win time.

(From *Plans for Busy Work*, Prepared by the Boston Primary Teachers' Association; edited by Sarah Louise Arnold. New York. Silver, Burdett and Company. 1901. p. 134.)

****

This is Fan.
Good Fan! Good cow!
I see you, good Fan.
I like Fan, and Fan likes me.
I like Kitty and Kitty likes me.
I like Ben, and Ben likes me.

.....

thank gives

Come, Kate, and see me milk Fan.
You like Fan's good milk.
She gives milk to you and to Baby.
Baby likes milk to drink.
Thank you, Fan, for the good milk.

(From *Stepping Stones to Literature* by Sarah Louise Arnold and Charles B. Gilbert. New York. Silver, Burdett and Company. 1902. pp. 13, 20.)

****

ALDINE READERS

CONTENTS

	Page
FLY, LITTLE BIRDS	9
THE ONE, TWO, THREE SONG	12
THE PARTY	16
THE BIRDS FLY AWAY	18
THE TWO MOTHERS	19
THE BEST CHILDREN	20
ROBIN'S BREAKFAST	28
THE ROBINS	33
THE SPRING	34
CRADLE SONGS	35
THE BIRD'S CRADLE	37
THE LEAVES	39
THE WIND'S SONG	40
THE BIRDS AND THE LEAVES	41
AWAY TO SUMMER LAND	45
LITTLE BIRDIE	49
FEEDING THE SQUIRRELS	51
THE SQUIRRELS	54
SUMMER IS COMING	56
PUSSY WILLOWS	57
HOW WE GOT OUR FIRST PUSSY WILLOWS	59

****

(From *Aldine Readers Book One* by Catherine T. Bryce and Frank E. Spaulding. New York. Newson & Company. 1916. pp. 5, 19.)

EDUCATION AS AN INDIVIDUAL ATTAINMENT

UNDERSTANDING FROM THE SYLLABUS AND RELATED PERFORMANCE OBJECTIVES

. LEARNING IS ULTIMATELY A SOLITARY ATTAINMENT IN WHICH THE INDIVIDUAL IS INFLUENCED BY INFORMAL, AS WELL AS BY FORMAL EDUCATION. (Page 27, Syllabus for Social Studies 11.)

. The student will demonstrate his understanding of education as a solitary venture by identifying sources of learning other than formal education in his own life and relating these to parallel sources of informal education in earlier periods of American history.

STRATEGIES

. Students can best understand the concept of "solitary learning" by reviewing the various ways in which people learn today, including the vicarious and the incidental learnings as well as a planned study program.

- Small committees defined in terms of "verbal specialists," "people-minded," "passing scene observers," "audio specialists," etc., can review the various media for types of learning possible outside of a regular classroom program. Newspapers should be examined for both verbal and nonverbal sources. Some might experiment with "picture only," others "sound only" with TV, as well as having "total TV" analysts; radio should be compared with TV. The solitary wanderer of city streets or of river banks should be encouraged to report on what can be learned, or what prompts the observer to look for answers.

- These committees can set up some sort of classification concerning types of learnings available through the various media, and can speculate concerning the motivations and "preconditions for learning" necessary to make the media effective.

- Some identifications of the types of individuals who respond to the various media—values, abilities, living conditions—will also be useful for comparisons with people in earlier time periods.

. Marshall McLuhan's viewpoint, and/or variants of it can be used to analyze the picture established in strategy number 1.

- Students may wish to examine the article excerpted on page 44 in its entirety. *The Medium is the Massage*, by McLuhan and Fiore (Bantam Book R3348,) is useful because so much of "the message" is conveyed through pictures.

- The cartoon on page 45 is related to the examination of vicarious and of incidental learning. Does it change the picture that the class built through strategy #1, or does the class findings indicate that the cartoon is in any way a misrepresentation?

. To compare solitary learning in the late 20th century with solitary learning in earlier periods, individuals or committees may use some of the excerpts included and/or readings from sources suggested below.

- Some points to be compared include:
  . What kinds of individuals responded to the various sources of individual learnings: abilities, living conditions, value systems? Use comparisons of the experiences of Benjamin Franklin, Frederick Douglass, Michael Pupin and Hyman Kaplan, as well as the testimony of the participants in the Chautauqua CLSC, and the response to the Cooper Union program.
  . How do the various sources of learning experiences reflect the values systems of those who made them available? Would the same descriptions fit those who are responsible for Sesame Street, the Electric Company, and other similar programs?
  . What senses would be used in learning from each of the sources, e.g., Chautauqua's CLSC; Cooper Union's reading room; the Chautauqua tent programs?

- Motivation to take part in learning experiences often depends in part upon past opportunities. Students may suggest the significance of the data on "school leaving" with respect to enthusiasm for using the Cooper Union reading room or joining the CLSC. How does the account from *The Girl in the Stockyards* relate to any hypotheses concerning school leaving, date, and motivation for further learning?

- From examination of past experience and of present experience in solitary learning, students can present predictions for "Solitary Learnings, Year 2000." They should be encouraged to use media that might be typical of at least "primitive forms" of those likely to be in use in 2000 A.D. for helping the solitary learner.

Reading sources other than those listed, or included in the excerpts to follow:

. Benjamin Franklin, *Autobiography*
. Frederick Douglass, *Autobiography*
. Michael Pupin, *From Immigrant to Inventor*
. Hyman Kaplan, *Education of Hyman Kaplan*
. C.L. Sanford, edit., *Quest For America, 1810-1824*, pp. 25-44

. Students may wish to consult the current catalogue for Cooper Union, available in most guidance office college catalogue files. In addition to the history of the institution, it contains present programs.

MATERIALS FOR EXAMINING LEARNING AS A SOLITARY ATTAINMENT

THE FUTURE OF EDUCATION, THE CLASS OF 1989

By Marshall McLuhan and George B. Leonard

The time is coming, if it is not already here, when children can learn far more, far faster in the outside world than within schoolhouse walls. 'Why should I go back to school and interrupt my education?' the highschool dropout asks. His question is impudent but to the point. The modern urban environment is packed with energy and information --- diverse, insistent, compelling. Four-year-olds, as school innovators are fond of saying, may spend their playtimes discussing the speed, range and flight characteristics of jet aircraft, only to return to a classroom and 'string some more of those old beads.' ....

.....

Mass education is a child of a mechanical age. It grew up along with the production line. It reached maturity just at that historical moment when Western civilization had attained its final extreme of fragmentation and specialization, and had mastered the linear technique of stamping out products in the mass.

.....

In this setting, education's task was fairly simple: decide what the social machine needs, then turn out people who match those needs. The school's function was not so much to encourage people to keep exploring, learning and, therefore, changing throughout life as to slow and control those very processes of personal growth and change. Providing useful career or job skills was only a small part of this educational matching game. All students, perhaps more so in the humanities than the sciences and technologies, were furnished standard 'bodies of knowledge,' vocabularies, concepts and ways of viewing the world....

.....

Then, too, just as the old mechnical production line pressed physical materials into present and unvarying molds, so mass education tended to treat students as objects to be shaped, manipulated. 'Instruction' generally meant pressing information onto passive students. Lectures, the most common mode of instruction in mass education, called for very little student involvement. This mode, one of the least effective ever devised by man, served as well enough in an age that demanded only a specified fragment of each human being's whole abilities. There was, however, no warranty on the human product, of mass education.

That age has passed. More swiftly than we can realize, we are moving into an era dazzlingly different. Fragmentation, specialization and sameness will be replaced by wholeness, diversity, and above all, a deep involvement.

To be involved means to be drawn in, to interact. To go on interacting, the student must *get somewhere*. In other words, the student and the learning environment (a person, a group of people, a book, a programmed course, an electronic learning console or whatever) must respond to each other in a pleasing and purposeful interplay. When a situation of involvement is set up, the student finds it hard to drag himself away.

.....

The student of the future will truly be an explorer, a researcher, a hunstman who ranges through the new educational world of electric circuitry and heightened human interaction just as the tribal huntsman ranged the wilds. Children, even little children, working alone or in groups, will seek their own solutions to problems that perhaps have never been solved or even conceived as problems.

.....

Someday, all of us will spend our lives in our own school, the world. And education --- in the sense of learning to love, to grow, to change --- can become not the woeful preparation for some job that makes us less than we could be but the very essence, the joyful whole of existence itself.

(From *Look*, Vol. 31, February 21, 1967, pp. 23-25. Reprinted by permission from Marshall McLuhan.)

****

"When you consider television's awesome power to educate, aren't you thankful it doesn't?"

(Drawing by Don Reilly; © 1965 The New Yorker Magazine, Inc.)

The problems of continuing education for city girls at the turn of century.

****

b) *Continued interest in educational opportunities.*—It has been a widely accepted notion in the past that pupils may take advantage of the evening school to compensate in a measure for their failure to secure the needed training of the eight grades. The principal who has had ten years of experience in the evening school of the neighborhood states that few girls care for what he calls 'regular class work.' One wishes to make a shirt waist, another would like to trim a hat, a third asks for the teacher's help in fitting a skirt, and a few enjoy the sociability of a cooking class. The majority are seeking a pleasant evening, the free use of a sewing machine, and some immediate practical returns for their time, but do not take kindly to technical instruction in any subject. During the past year two girls completed in the evening school the required studies of the elementary course and at the present writing are candidates for the eighth-grade certificate. No other cases are on record. In the first group of 300 girls there are 18 who attended the evening sessions for one season. Only 15 have been willing to spend their evenings at the Settlement in cooking, sewing, or millinery classes. Two ambitious girls paid $50.00 and $60.00 respectively for special courses in sewing, one to a private dressmaker and the other to a 'college of dressmaking.' Of the three girls who went to business college, two gave it up before the end of the six months' course because of deficient preparation in English. The third, after spending six months in the college, and three months in searching for an opening, surrendered in disappointment and went into a bookbindery, though she innocently insisted that she might have been a stenographer if anyone had been willing to give her a position. This is the record of 38 girls who made the effort to secure systematic training in some form after leaving school. For the remaining 262, when the school granted the work certificate it was equivalent to a dismissal for all active educational interests. It is evident that even the American-born girl of the community cannot make up for a deficient education by taking class instruction after working-hours. ...

(From *The American Girl in the Stockyards District* by Louise Montgomery. Copyright 1913 by Louise Montgomery. All rights reserved. Reprinted by permission of The University of Chicago Press.)

****

Peter Cooper's obituary gives clues to his reasons for founding Cooper Union, as well as some testimony concerning its success.

...[He] apprenticed himself to John Woodward to learn the trade of a coachmaker.. He was bound for five years, and received for his work $25 a year and his board. His fellow-apprentices soon found that young Peter was not to be one of

them. He refused to join them in their orgies at the tavern, and spent the time when they were carousing in study and extra work. He was jeered at by the apprentices but he gained the respect...of his master.

...It was while serving as an Alderman that Mr. Cooper originated the idea of the Cooper Union... A Mr. Rogers, one of his colleagues in the board, returned from Paris and told Mr. Cooper of a visit which he had made to the Polytechnic Institute. Mr. Cooper, who had himself often felt the need of an education, then determined that he would devote the savings of his life, if necessary, to the establishment of a similar institution in this City... It was at first estimated that the entire cost of the ground and buildings, with the money necessary for the establishment of scientific and art schools, would not amount to more than $350,660, but when completed it was found that the institute had cost $630,226... Mr. Cooper also made a special endowment of $150,000 for the support and increase of the free reading-room and library. The cost of the free schools has been gradually increased until it amounts to $50,000 annually.

The plan of the institute is modeled on that of the Polytechnic School of Paris, and is intended to open to the poor of the City a way for acquiring a scientific education. Day and evening schools have been maintained for eight months during each year, and more than 5,000 pupils have already been taught the rudiments of science and art. In addition to this the Professors employed by the Institute have delivered in the lecture-rooms free discourses on natural philosophy, chemistry, ...and in the large hall, which seats 1,896 persons and has standing-room for 500 more, free lectures have been delivered every Saturday evening during the Winter months. There are more than 2,000 students in the evening schools of science and art, most of whom are young men and women whose ambition it is to become producers... The School of Telegraphy for Women has also furnished an attractive opening for female labor... Mr. Cooper established a type-writing school in the Institute.

(From *The New York Times*, April 5, 1883.)

****

Peter Cooper's remarks at the corner-laying ceremony on September 17, 1853, included the purposes, as well as the proposed conditions of attendance at Cooper Union.

I design to make the institution that is to rest on these walls contribute in every way possible to aid the efforts of youth to acquire that kind of useful knowledge which will enable them to find and fill valuable places where their capacity and talents can be employed, with the greatest possible advantage to themselves and the community in which they live. My design is to place this institution in the hands, and under the control of men who will forever devote it in the most effectual manner to the moral, mental, and physical improvement of the rising

generation; to aid and encourage the young to improve and better their condition. I design to provide for a continued course of night and day lectures and discussions on the most useful and practical sciences, to be open and free to all who can bring a certificate of good moral character, from parent, guardian or employer...

While I have declared in this communication that I have deposited, in all sincerity, the opinions that control my own mind, I have at the same time secured by my will that neither my own religious opinions, nor the religious opinions of any sect or party whatever, shall ever be made a test or requirement in any manner or form, as a condition of or for admission or continuance to enjoy the benefits of this institution, as long as these walls shall be permitted to remain.

(From *The New York Daily Times*, September 19, 1853.)

****

Jane Addams frequently lectured on this theme as a result of her experience with working people served by Hull House.

We constantly hear it said in educational circles, that a child learns only by 'doing,' and that education must proceed 'through the eyes and hands to the brain'; and yet for the vast number of people all around us who do not need to have activities artificially provided, and who use their hands and eyes all the time, we do not seem able to reverse the process. We quote the dictum, 'What is learned in the schoolroom must be applied in the workshop,' and yet the skill and handicraft constantly used in the workshop have no relevance or meaning given to them by the school; and when we do try to help the workingman in an educational way, we completely ignore his everyday occupation. Yet the task is merely one of adaptation. It is to take actual conditions and to make them the basis for a large and generous method of education, to perform a difficult idealization doubtless but not an impossible one.

We apparently believe that the workingman has no chance to realize life through his vocation... A machine really represents the 'seasoned life of man' preserved and treasured up within itself, quite as much as an ancient building does. At present, workmen are brought in contact with the machinery with which they work as abruptly as if the present set of industrial implements had been newly created. They handle the machinery day by day, without any notion of its gradual evolution and growth...

(From *Democracy and Social Ethics* by Jane Addams. New York. The Macmillan Company. Copyright 1902.)

****

Below is a description of the individual learning program of the Chautauqua Literary and Scientific Circle (CLSC) organized in 1878.

The organization aims to promote habits of reading and study in connection with the routine of daily life, especially among those whose educational advantages have been limited, in order to secure to them the college student's general outlook upon the world and life; also, to assist in developing the habit of close and persistent thinking. The Circle may be called a people's college, with a four years' course of reading that embraces a broad view of History, Literature, Art, Science, Man and Life. It proposes to encourage individual study in certain lines, by text-books, summer series of lectures, and students' sessions at Chautauqua. It is also for persons who left school years ago, who now desire to pursue a systematic course of instruction. High school and college graduates, and people of leisure and wealth who do not know what to do with their time, are invited to become members.

All persons who desire to unite with the Circle should send the annual fee of fifty cents, which is used to defray the expenses of correspondence, memoranda, etc., that would be received from headquarters by the member. The full course of reading covers four years, and an average of forty minutes daily reading will enable the student in nine months to complete the books required for the year. In explaining the memoranda, I will say that the annual examinations are held at the homes of members, and in writing.

(From *About Chautauqua: As an Idea, As a Power, and As a Place* by Emily Raymond. Toledo. Blade Printing and Paper Company. 1886. pp. 26-27.)

****

John Heyl Vincent, one of the founders of the Chautauqua movement, reported the following testimonials from those who participated in the CLSC program.

> A member from a large city writes: 'Please excuse my sending the memoranda at this late hour: if you knew how fully my time was employed each day, you would not wonder. I am engaged from 8:15 A.M. until 6 P.M. in a store, besides keeping house. My time for reading the C.L.S.C. course is when I ride to and from the store, twenty minutes each way, and during noon-hour. I do not tell you this to complain, or gain credit: it is simply to let you know, if I am sometimes a little tary, it is not because I have lost interest, or given up. I think I never enjoyed reading so much in my life. It gives me a broader outlook, and I am more interested in every thing. The pleasure I derive more than pays for all the time it takes.'
>
> From the Far West, a woman writes: 'I live on a farm, and my husband has no help except what I give him. All of the time I am not doing housework, I am obliged to drive the horse at the horsepower while my husband irrigates the land. I have done my reading while driving the horse for the past two months, but I cannot write while driving.'
>
> A woman writes: 'I have always felt that there were people in the world somewhere, if I could only find them, who would understand that poverty-stricken people may have aspirations, and yet be honest and true, and that we may wish for wealth in order to make progress, and not to enable us to live idle and vicious lives. ...I have so often been exhorted to be content in the station in life in which it has pleased God to call you. But I do hunger and thirst after knowledge, whether right or wrong; and I cannot subdue that hunger unless I crush out all that is purest and best in me.' To such as these, the C.L.S.C. comes as an angel of mercy and of strength.'
>
> From one of the leading Chautauqua workers: 'I was in Missouri, March last, and was compelled to take a freight-train to make connection. As I entered the caboose, I noticed a little candle on a cracker-box on the side of the car... After the train started, the conductor came in, and after attending to his duties,...took out a package of C.L.S.C. books (recognizable as such anywhere), sat down on a bench, and began working with one of the Chautauqua text-books. Of course it was an absolute necessity that I should make his acquaintance. I approached him, and asked what he was doing. He said, 'A frind of mine in St. Louis called my attention to this Chautauqua course of reading. I did not know what it meant,

but I knew I ought to read. So finally I joined the circle, bought the books, and put them in the box. My brakemen read with me. One of us keeps watch, and the others read. Sometimes it is pretty hard work when we have an unusually long run and much freight; but for the sake of the help it is, I am going to hold on to it.'..."

(From *The Chautauqua Movement* by John H. Vincent. Boston. Chautauqua Press. 1886. pp. 84-85; 129-133.)

****

The movement at Chautauqua soon brought into existence similar assemblies. From Chautauqua came other Chautauquas. These were in some cases new meetings called from the beginning "Assemblies." In other cases they were meetings of the Chautauqua type, held on old camp-grounds before or after the regular annual camp-meeting.

SKETCH MAP SHOWING SPREAD OF CHAUTAUQUA ASSEMBLIES

(From *A Reading Journey Through Chautauqua* by Frank Chapin Bray. Chautauqua Institution. 1905. p. 109.)

****

A description of "tent Chautauqua," or the traveling Chautauqua which existed from the beginning of the 20th century until about 1930.

Chautauqua Week was an exciting time for the people of an American town. Each summer, the Chautauqua agent was the first to arrive, usually a week before the scheduled opening. Whenever possible, he was the same person who had secured the signatures of the local sponsors to the contract several months earlier, and his first move was to call these persons together and find out how the advance sale of season tickets had been going. The meeting was held in the office of the chairman, usually the principal or superintendent of the public schools, frequently a civic-minded banker or merchant.

Soon visible evidence of the approaching event began to appear. A huge canvas banner, properly ventilated, was suspended over Main Street, bearing the succinct message, *Chautauqua, August 20-27, 1912.* Smaller banners flew from the back curtains of local automobiles, and the Hupmobile or Ford dealers organized a caravan of new models, similarly bedecked, to parade the principal streets with horns blowing. If the roads were dry, the caravan would also visit neighboring villages too small or too unenterprising to have scheduled a Chautauqua of their own. Clerks in local stores wore badges that proclaimed, I'M GOING! or, I BOUGHT MINE!...

By Wednesday the agent's ready handshake and flashing smile were familiar up and down Main Street. If ticket sales still lagged, he set up a booth near the post office, and staffed it with the prettiest high school girls he could find. Gigglingly, these insisted that every pedestrian wear one of the I BOUGHT MINE badges and were disappointed when the season tickets were all sold out.

Sunday morning's train brought the crew boys and the big brown tent. Crew boys were vacationing college athletes, and the town's younger element managed to be on hand to watch them set up the tent in a meadow near Main Street.

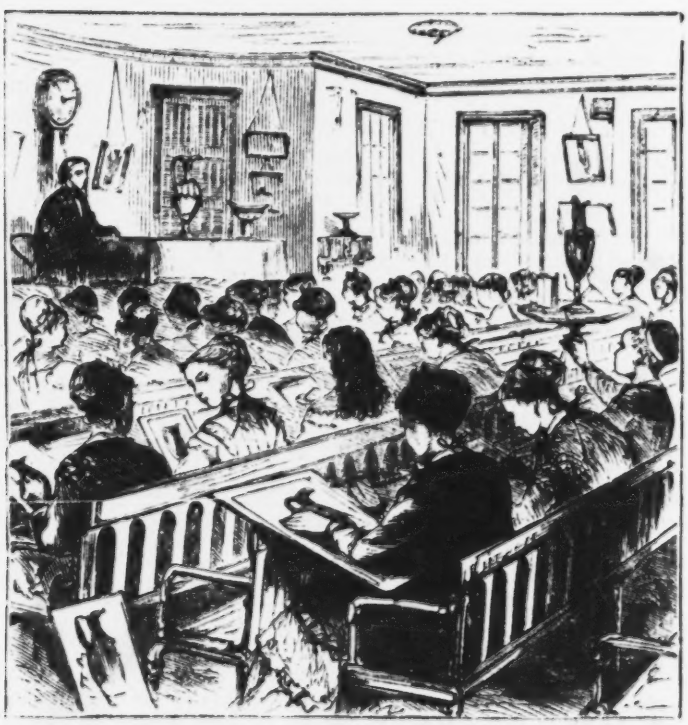
The big event happened late Sunday afternoon. Local bandsmen, town dignitaries, the sponsoring committee, and nearly everyone who was not bedridden crowded around the railroad station to see the first day's talent arrive. The operatic soprano, appropriately beplumed, flashed a dazzling smile as she paused a moment on the train step. A troupe of Japanese acrobats (*aren't they tiny!*) bowed charmingly in turn as they mounted the steps of the Central House carryall. Those nine straight-backed youths must be the 'White Hussars' —and the leonine head and squared shoulders those of the famous orator, Russell Conwell! No starveling theatrical troupe or minstrel show that ever played the local opera house could compete in glamour with such as these!...

...Traveling Chautauqua brought to the attention of millions of Americans an impressive number of new ideas and concepts, many of which might never have received the popular support that guaranteed their acceptance. The graduated income tax, slum clearance, juvenile courts, pure food laws, the school lunch program, free textbooks, a balanced diet, physical fitness, the Camp Fire Girls, and the Boy Scout movement—all these and many more were concepts introduced by circuit Chautauqua to communities that had heard of them—if at all—only from the occasional schoolteacher or minister who had had the good fortune to spend a few weeks at Chautauqua Lake.

(Reprinted from *The Chautauqua Movement - An Episode in the Continuing American Revolution* by Joseph E. Gould by permission of the State University of New York Press. Copyright 1961 by The State University of New York. All rights reserved.)

****

GIRLS' CALISTHENICS.



A DRAWING CLASS.

(From *Harper's Weekly*, February 26, 1870, p. 141.)

HUMANIZING EDUCATION IN NEW YORK STATE
THE GLENS FALLS CONFERENCE
ON CITIZENSHIP EDUCATION

FOREWORD

The underlying basis of this document was a report on the Glens Falls Conference held on June 11-13, 1970. The purpose of this conference was to explore the problems connected with education for effective citizenship and to stimulate a search for a more effective approach to this vital area within the educational system.

The reports of the various meetings and discussions at Glens Falls were then synthesized to make the core of this document. It was obvious from examining the result that the problem encompassed every aspect of the educational process. It also seemed clear that there was a strong connection between the need to educate for effective citizenship and the need to make the process of education more consistent with the stated goals and ideals of American society. Many aspects of this need could be summarized by the general statement that it is necessary to humanize the process of education.

The Glens Falls Conference was followed by two regional conferences during the 1970-71 school year. These conferences were arranged through the Westchester-Putnam Regional Center and the Genesee Valley Regional Center. Schools in these areas sent teams composed of parents, administrators, teachers, and students to these conferences where they reacted to the Glens Falls Report and the general topic of humanizing education. Both meetings were characterized by lively discussion and both produced many excellent ideas for the schools, from the very general to the very specific.

There was general agreement among the participants at the conferences that there is a pressing need to humanize the schools. There was also general agreement that the impetus in this direction evident in the conferences should not be lost and that there should be some followup in the schools. Several of the schools represented have since conducted informational meetings and workshops in their respective districts.

It is, therefore, in the spirit of the recommendations of the conference participants that the Glens Falls Report is now being made generally available to the schools. The Report is not meant to be a statement of policy but, rather, a basis for discussion and exploration. It can be used in any manner. Hopefully, it might lead to an identification of problems and to specific proposals to alleviate them.

This Report does not purport to be a complete discussion of the subject of humanizing education. It focuses primarily on humanizing the process of education. There are, of course, other aspects of humanization which will arise in your discussions.

The State Education Department would be interested to know of any activities or programs in which use is made of this Report. Insofar as it is possible, the personnel and facilities of the Department will be available to assist in any such efforts.

INTRODUCTION

Today, American education institutions stand charged with patent failure on a number of counts. As agencies to cultivate a sense of mutual obligation and dependency, to instill an awareness of democratic values and processes, and to develop respect for existing traditions, they have fallen short of the task. To further darken the record, these institutions have failed as innovators, by neglecting to recognize the important educational needs of constant reexamination and of possible change.

In the face of this failure, there exists today a renewed interest in responsible citizenship within a humane educational system.

In spite of this resurgence of interest, however, citizenship education is an "in name only" process in most schools. Students are told that they learn about the history of the United States, its Constitution, and the structure of its government in order to be qualified to play the citizen's role. Yet students see the discrepancies between the idealized description of democracy and its practice in the world in which they live. The behavioral examples set by supervisors and teachers too often shout a deafening authoritarian rhetoric, making it quite impossible for students to hear or to believe the quieter reassurances of democratic theory they find in their textbooks.

In the course of their school experience, students often are taught that conflict is wrong and that the process of resolution of conflict is, somehow, either dishonest or to be avoided. They are led to view decision making as a process of making choices among indistinguishable alternatives in rather unimportant matters. Their real world, the school society, stands in sharp contrast to the world to which the Constitution and the structure of government belong. Because the democratic ethic is not practiced in many American schools, students see themselves as being cheated. Further, the human elements of compassion, of empathy, and of love continued to diminish.

Humane schools recognize that conflict is an integral part of the democratic process. They know that societies which cannot tolerate and resolve conflict become stagnant, and, eventually, subject to being overthrown. Effective citizenship is based on an understanding of alternatives in conflict and resolution. It becomes real through the decision-making process in school life. It is also related to the students' ability to equate the experiences of the curriculum to situations in the world around them.

Citizenship training, then, is a responsibility of all parts of the school system. It can and must be communicated by administrators, coaches, advisers, teachers, police, and bus drivers. It can and must be illuminated by examples from every course that is offered: science, literature, drama, music, mathematics, as well as the social studies. Unfortunately, it seldom is.

It seems evident, therefore, that considerable improvement is needed in this vital area of education. It was because of this need and the obvious urgency of the problem that the State Education Department was prompted to hold the Glens Falls Conference on Citizenship Education on June 11-13, 1970.

STATEMENT OF PURPOSE

The general purpose of the conference was to examine the school environment, including the instructional process, and its relationship to effective citizenship education. Concerned with the translation of democratic values into human behaviors the conference examined:

- School environments that contribute to citizenship education
- Instructional strategies that facilitate the learning of democratic values
- The gap between the objectives of curriculum offerings and the behaviors of students
- The relationship between student unrest and citizenship education
- The concern that many students complete their K-12 education without developing the values, the attitudes, and the skills needed for responsible roles in society
- The need for students to come to grips with the behavioral and ethical consequences of certain actions
- The responsibilities of each segment of the educational community for effective citizenship education.

BARRIERS TO ACHIEVING A DEMOCRATIC SCHOOL SOCIETY

It was evident early in the conference that effective citizenship education was a process experience. If students are to learn effective citizenship behavior, learning should be achieved through participation in a democratic school society. The conferees identified these barriers to achieving a democratic school society:

A. Societal barriers

- Increasing hostility toward and mistrust of authority as evidenced by:
  - the number of citizens who break laws and resort to violence to achieve their goals
  - the number of citizens who disregard and subvert rulings of the Supreme Court; e.g., school desegregation
  - discontent with the Indochina war, draft system, invasion of Cambodia
- Increasing disparity between values espoused and actual practice

B. Internal school barriers

- Lack of student involvement in the school decision-making process
  - students feel powerless in many schools
  - students desire to change present school structures to permit greater student involvement
- Lack of social justice
  - this is especially felt by black students and lower class white students who experience the track system and discrimination by individual teachers
- Lack of respect between teachers and students
  - teachers complain about their students' lack of respect and students complain about their teachers' lack of respect for them as individuals

- Low educational performance expectation held by teachers and administrators working with some student populations
  - students feel teachers are guided by achievement scores
  - while the teachers and administrators profess to value individualized instructions, independent thinking, and course selection for students, these practices are rarely operational in a school.
- Behavior of administrators in crisis situations
  - training and prior experiences leave them unprepared to deal with the changes in the role of students and teachers

C. Barriers identified by research

- Serious lack of vision by students concerning conflict resolution
- Conflicts most frequently seen as alternatives involving either confrontation (through talk) or the use of force
- Conflict and resulting resolution generally seen in negative terms
- Failure to recognize that lessening of the heat of difference, if not the actual resolution of the conflict, is sometimes achieved through ambiguity: thus, a conflict limited in time may be "stalled" until the need for a solution has dissipated

It appeared to the conference participants that the resolution of conflict was a major factor in achieving a democratic school society. The following strategies were believed to be helpful in resolving conflict in the educational society:

- Increase in student participation in decision making, involving general discipline policies, school regulations, and curriculum
- Treatment of students as responsible human beings
- Careful training and utilization of students as teachers of other students
- Abiding by provisions of United States Constitution with respect to certain rights such as privacy and freedom of expression in the school community
- Establishing legitimate grievance machinery in which students, teachers, and administrators act together

METHODS FOR INTERNALIZING THE CURRICULUM

Of special concern to the conferees was the identification of how pupils may internalize the curriculum. Internalization is the process by which a value successively and pervasively becomes a part of the individual. It has also been defined as "incorporating something within the mind or body; adopting as one's own ideas, practices, standards, or values of another person or of society."

The conferees felt that the new social studies curriculum provides pupils the opportunity to acquire knowledge of democratic ideas and practices. Concern was expressed, however, about the failure of the total school program to help pupils internalize these various concepts and values of our society.

Indeed, many young people know the intricacies of democratic procedures (such as petitioning), but few make this actually a part of their being. Therefore, it was felt that strategies, methods, procedures, and techniques should be identified that could be used for immersing pupils in democratic ideals and beliefs.

The conferees suggested the following approaches toward helping the pupils internalize the curriculum:

- Examining how conflicts between ideals and practices in our society are resolved
- Analyzing how terms and phrases such as "the people," "all men," and "equality for all people" have been valued differently by different people at various stages in our history
- Having pupils use personal experiences in relating to concepts such as "equality" and "justice"
- Analyzing teacher behavior in terms of the degree of democratic practice
- Using role playing, scenarios, films, videotapes for simulating problem situations in the school society
- Simulating the future and projecting what might happen as a result of a specific decision
- Utilizing local resource people
- Evaluating contrasting models of social institutions
- Using real life situations in the school community for purposes of analysis
- Utilizing case studies from films, television, sociodramas, and vignettes in the examination of how people interact in certain situations
- Having pupils engage in the valuing process and express alternative value concepts
- Analyzing and evaluating institutional models such as the band, team, clubs, classroom
- Providing alternative methods of instruction so that pupils may choose the most appropriate
- Using nonverbal approaches at times to help pupils consider alternative values
- Providing multisensory experiences for pupils through such methods as outdoor education activities
- Having pupils teach other pupils
- Developing the idea of knowledge as power
- Having students prepare reading and multimedia materials for use in subsequent classes and having them recommend changes in the course of study
- Giving pupils experience in building a constituency, identifying power structure, exercising power
- Developing monographs of the roles of various school personnel, such as "The Coach," "The Guidance Counselor"

ROLE OF SOCIAL STUDIES IN CITIZENSHIP EDUCATION

Citizenship education is the business of the entire school community and should be an integral part of the total school curriculum from kindergarten

through continuing education. However, the area of social studies education does have a unique role in helping to develop civic competence and democratic behavior.

A. Responsibilities

- Teaching information about the functioning of the political process and the rule of law (in terms of both continuity and change)
- Selection of content and activities in terms of relevancy and behavioral consequences
- Development of the basic concepts, understandings, and practices of civic participation in relation to individual and group decision making
- Recognition of the rights and responsibilities of dissent and free expression, equality of social and political opportunity, and due process in the protection of individual rights
- Teaching the process of decision making and how one works effectively through the system in achieving appropriate new goals
- Development of international understanding and appreciation of other peoples and civilizations
- Development of the inquiry skills offering pupils the opportunity to analyze and deal with social phenomena
- Study of alternative value commitments open to man and the consequences of choices made (i.e., process of value formation)
- Utilization of the social studies classroom as a laboratory in the operation of a democratic society, thus helping students to achieve political maturity and "know-how"
- Familiarity with the social science disciplines as to basic concepts and tools

ROLE OF THE LOCAL SCHOOL COMMUNITY

Each segment of the school community must contribute to citizenship education. Success can result only with massive effort and dedicated commitment. The teachers, the administration, the Board of Education, and the citizens each can contribute to the building of a democratic and humane school society.

Responsibilities of teachers:

- To provide students with opportunities for decision making in personal matters
- To develop instructional strategies which move away from the lecture and authority-in-the-classroom system
- To enlist the participation of students in curriculum development, course selection, and evaluation of teaching
- To provide students with opportunities to be of service through tutorial programs, through in-district Vista programs, and through city-suburban exchange programs
- To develop structures that will give students opportunities for self-evaluation, change in direction, and independent pursuits

- To promote educational experiences that will decrease feelings of apathy, boredom, meaninglessness, and unhappiness
- To promote humane practices in the control systems of the school

Administrators also have a large responsibility in creating the democratic school society. They, too, must work with other members of the school system in a humane and democratic manner.

In the democratic school, decision making is a shared responsibility and is not centered in the office of the superintendent of schools. It is the responsibility of the administrative officers to create a school climate which promotes cooperation, risk, innovation, and growth. Administrators must establish effective systems of communications and must provide support to the educational family.

Responsibilities of administration:

- To take the position that conflict is a part of the school society and that the resolution of conflict is a shared responsibility
- To recognize that leadership is transient and that the current leader is the one who can best help to solve the current problems
- To enlist the assistance of teachers and students in the decision-making processes
- To support teachers who are willing to try new methods and new experiences
- To encourage flexibility and alternatives in all areas of the school
- To evaluate grading systems and placement procedures
- To develop humane personnel practices that treat educational personnel as people with feelings, with worth, and with ideas
- To accept the idea that wisdom is not centered in the administrative offices
- To remain current in the areas of human relations, social problems, and educational innovations

The Board of Education plays an extremely important role in promoting democracy in action in the schools. It creates the climate and the policies which will facilitate or hinder democratic behaviors. By its own example, other segments of the school society will learn effective citizenship activities.

Boards of Education which are interested in promoting democratic values will themsleves be democratic. Their meetings will be open and subject to public evaluation. They will exhibit a humane and sincere concern for every member of the education community.

Responsibilities of the Board of Education:

- To promote the use of ad hoc community councils in conflict-resolution and in decision making
- To support the superintendent of schools and his administrative staff in developing a democratic school society

- To work with the State Education Department in implementing effective citizenship education
- To support education personnel who exhibit courage and risk in areas that will make the schools more democratic and more responsive
- To separate its role in policy-making from the superintendent's role as administrative officer of the Board of Education
- To exhibit leadership in its own decision-making program by providing participating roles for administrators, teachers, students, and community members
- To adopt policies that will encourage innovation, experimentation, and the community school concept
- To obtain adequate resources for the schools
- To provide genuine opportunities for minority group influence on the decision-making process
- To periodically evaluate, revise, and update Board policies and bylaws

Ultimately, the success or failure of any program of citizenship education is to a large extent dependent on the support and interest of the citizens. Without adequate resources, philosophies, and dreams cannot become reality. A community which invests time, ideas, and money for good schools makes a wise investment toward achieving the democratic society.

Responsibilities of the citizens:

- To attend Board of Education meetings and keep informed about school affairs
- To assist the Board of Education by serving on community councils
- To vote for highly qualified Board of Education members
- To provide the schools with adequate financial resources
- To visit the schools to evaluate the school program firsthand
- To support school personnel who initiate strategies to humanize and democratize the schools
- To suspend judgments until full information is obtained
- To participate in conflict-resolution using humane and democratic behaviors
- To support the basic documents of government
- To support the exercise of basic personal rights

Of course, the students are the reason for the schools' existence. While this is obvious, the students also have responsibilities in making the schools more effective, democratic, and humane.

Responsibilities of students:

- To be informed about and involved in the activities and programs of the school
- To be willing to consider points of view which may differ from their own
- To recognize that passions and emotions should be tempered by reason and reflection
- To respect the rights of every individual in the school community

- To learn as much as possible about an issue before taking a firm position on it
- To recognize the inherent complexity of most of the important issues with which education and the schools are concerned
- To recognize that it is possible for equally well-intentioned people to differ and to respect each other's position

ROLE OF THE STATE EDUCATION DEPARTMENT

Humanizing citizenship education requires work by the State Education Department in partnership with the local school community:

- at every level, prekindergarten through continuing education
- across the curriculum within the various subject fields
- in relation to governance of the school and the school system

A Dissemination Task Force, possibly under Federal funding, has been proposed with the following suggestions:

- The dissemination process must involve the community
- Clusters of demonstration districts to provide for dissemination of a total citizenship education program
- Involvement of one or more teacher-training institutions to work with the dissemination model
- Programs of teacher retraining, as well as parent and community education: a continuing education program
- SED as a catalyst in the work at local and cluster levels

The State Education Department has other responsibilities, in addition to the consultative role, with the dissemination model:

- Importance of informing the field of progress in various areas through professional organizations as well as a systematic, ongoing contact between local systems, regional groupings, and SED
- SED reporting innovations of importance in citizenship education; e.g., The Ithaca Project
- Production and distribution of sample modules and cassettes for all levels of school program, including continuing education

The State Education Department also has responsibility for giving directions to the schools of New York State in a forceful statement of position.

CONCLUSION

Together the educational community must redesign the school into a democratic society. Schools must provide participatory opportunities for honest and open-minded inquiry and for the peaceful resolution of conflict. The participants of the school society must try to understand each other, must know each other's concern, and must, above all, talk with and listen to each other. Effective citizenship education can best be learned through participation, though examination of alternatives, and through having a stake in the welfare of the school. Effective citizenship education is possible in our time - the dream need no longer be deferred. But that time is short.

BIBLIOGRAPHY

GENERAL REFERENCES

Teacher References

Bailyn, Bernard. *Education in the forming of American society: needs and opportunities*. Vintage-Random House. 1960.

Teacher-library source: This small volume consists of an interpretative essay on the role of education interpreted broadly in the early years of America. This is a useful teacher aid. For the teacher who wishes a larger background in education for this period, Bailyn's bibliographical essay is especially good.

Benson, C.S. *The cheerful prospect: a statement of the future of American education*. Houghton. 1965.

Discusses why schools cost so much and why some are better than others.

Bruner, H.S. *Land grant colleges and universities: 1862-1962*. U.S. Department of Health, Education and Welfare. Government Printing Office. 1962.

Teacher-library source: This small volume was issued commemorating 100 years of land grant colleges. A useful part of the book is a reproduction of most of the significant legislation, from the original Morrill Land Grant Act, 1862 through 1962. In addition, it presents state by state the expansion and development of land grant colleges. While the original act provided for land grant to agricultural colleges as well as to foster the mechanic arts, the emphasis here is on agricultural colleges. This booklet is valuable for the teacher who would like background and source materials on the evolution of the land grant colleges.

Conant, J.B. *The comprehensive high school: a second report to interested citizens*. McGraw-Hill. 1967.

____. *Shaping educational policy*. McGraw-Hill. 1964.

Plea for concerted national effort to resolve current problems.

Fletcher, C.S. *Education: the challenge ahead*. Edited and with a preface by C. Scott Fletcher. Published in cooperation with the American Foundation for Continuing Education. 1st ed. New York. W.W. Norton. 1962.

Collection of scholarly essays and speeches.

Gross, Ronald, ed. *The revolution in the schools*, ed. by Ronald Gross and Judith Murphy. Harcourt. 1964.

Brings together fifteen reports on revolutionary and controversial development in contemporary education such as team-teaching, nongraded school, programmed learning, etc.

Lerner, Max. "Belief and opinion, 3. The higher and lower learning," in *America as a civilization*, Vol. II, Culture and Personality. Simon and Schuster. 1957.

Teacher-library source: This is a concise account of the historical development of American education written in the idiom of a literate adult. This is a relatively short, concise account that is well documented. For the teacher who desires to pursue the topic further see Lerner's appendix "Notes for Further Reading."

Rafferty, M.L. *Suffer little children.* Devin-Adair Co. 1962.
Critique of current education practices.

Raywid, M.A. *The axe-grinders; critics of our public schools.* New York. MacMillan. 1962.
Case histories of attacks on school policies.

Student and Teacher References

Benedict, A.E. *Progress to freedom, the story of American education.* New York. G.P. Putnam's. 1942.

Black, Hillel. *The American schoolbook.* New York. William Morrow and Co., Inc. 1967.
"A reporter examines the books that most influence your child's life and the people who decide what goes into them." Very interesting reading for students.

Dewey, John. *Democracy and education.* New York. MacMillan. 1916.
A classic statement, frequently cited today.

de Tocqueville, Alexis. *Democracy in America,* edited by J.P. Mayer and Max Lerner. New York. Harper and Row. 1966. 1st. edition.

Friedenberg, E.Z. *The dignity of youth and other atavisms.* Boston. Bean Press. 1965.
Readable, appealing to students, pertinent to present educational problems.

Goodman, Paul. *Compulsory mis-education.* New York. Horizon Press. 1964.
Touches many controversial topics; interesting reading for students.

Greene, M.F. & Ryan, Arletta. *The schoolchildren; growing up in the slums.* New York. Pantheon Books, a division of Random House. 1966.
Compelling record of day-to-day life in two New York public schools.

Gross, C.H. & Chandler, C.P. *The history of American education through readings.* Boston. D.C. Heath and Co. 1964.

Herndon, James. *The way it spozed to be.* Simon. 1968.
An account of a teaching experience in an urban school.

Kursh, Harry. *The United States office of education: a century of service.* Philadelphia/New York. Chilton Book Publishers, a division of Chilton Company.
Good reference for student and teacher—factual, authentic.

Saturday review. "American education today," ed. from the *Saturday review supplement* by Paul Woodring and John Scanlan. New York. McGraw-Hill. 1963.
Excellent collection of articles by leading educators and public figures.

Schrag, Peter. *Village school downtown.* Boston. Beacon Press. 1967.
Case study of Boston School system—very good presentation—possible for students to read with interest.

Trace, A.S. *What Ivan knows that Johnny doesn't.* New York. Random House. 1961.

Comparison of U.S. and U.S.S.R. schools; uses actual excerpts for learning materials.

SPECIFIC REFERENCES

Leaders and spokesmen for education

Cremin, L.A., ed. *The republic and the schools: Horace Mann on the education of free men.* "Classics in Education," Teachers College, Columbia University. 1957.

Teacher-library source: This small book consists of an essay on Mann by Cremin which gives a clear, accurate picture of Mann's position in the development of American public education. This is followed by Horace Mann's annual reports from 1847-1848.

Gabriel, R.H. "Horace Mann, Report of the Massachusetts Board of Education 1848," in *An American primer,* edited by Daniel J. Boostein. Univ. of Chicago Press. 1966.

Teacher-library source: This was Mann's final report as Secretary of the Mass. Board of Education. He was a creative force in the establishment of "equality of education opportunity" and the concept of a tax-supported free public school system.

R.H. Gabriel's short editorial comment on Mann and his ideas are provocative and easily within the comprehension of the typical high school student.

Goldman, E.F. *The tragedy of Lyndon B. Johnson.* Alfred Knopf. 1969.

Teacher-library-student source: Goldman, who was "scholar in residence," gives a sympathetic as well as critical evaluation of LBJ. Throughout the book Goldman documents Johnson's concern for Federal aid and support for education legislation which he wholeheartedly supported. An extremely valuable chapter is "The President and the Intellectuals." In 1965, prior to the escalation of the Vietnam war, Goldman had proposed a White House festival on the arts. Prior to the implementation of the festival, the war escalated; intellectuals spoke out against the war. The poet, Robert Lowell accepted an invitation to attend, then later publicly declined because of Johnson's war policy. While Johnson, for political reasons, wanted the support of the intellectuals, he did not want authors such as Hersey reading from Hiroshima, which he interpreted as personal criticism. "Those people," as he termed them, should not criticize him at the White House. While Johnson was possibly the most enthusiastic supporter of public education, including Jefferson, ever to occupy the White House, there was an inpenetrable barrier between himself and the intellectuals.

James, William. *Talks to teachers on psychology: and to students some of life's ideals.* New York. W.W. Norton Co. 1958. (paper)

Teacher-library source: In the late 19th century, when seminal thinkers were concerned with educational reform, James was an important member of that group. He writes clearly and lucidly. He does not write like a person who spent his life in education.

He addresses himself to the learning process; how and why do we learn. What are the most lucrative avenues of approach. While he writes of educational psychology, he is the most literate writer in this area.

Students interested in contemporary education can read James with interest and profit.

Jefferson, Thomas. *Correspondence between Thomas Jefferson and Pierre Samuel DuPont de Nemours.* New York. Houghton. 1930.

Lee, G.C., ed. *Crusade against ignorance: Thomas Jefferson on education.* "Classics in Education," Teachers College, Columbia University. 1961.

Teacher-library source: The teacher who wants ready access to Jefferson's writings on education compiled from Jefferson's many letters, and manuscripts, will find this small volume especially useful.

Parker, W.B. *The life and public service of Justin Smith Morrill.* DaCapo Press, (reprint 1924), originally published by Houghton Mifflin.

Teacher-library source: While the industrial revolution came late to America, we, largely through the foresight of Justin Morrill, were able to see the imperative need for technological education. This foresight gave the U.S. an advantage over Europe largely because we had an education base that other nations had not yet achieved. Chapter XI of this biography, "The Land-Grant College Act," is useful.

Innovation in education

Look, Vol. 31. February 21, 1967. "The future of education, the class of 1989. Marshall McLuhan and George B. Leonard. pp. 23-25.

McLuhan, Marshall & Fiore, Quentin. *The medium is the massage: an inventory of effects.* New York. Random House. 1967.

Federal aid to education

Jones, H.R. *Financing public elementary and secondary education.* New York. Center for Applied Research in Education, Inc. 1966.

Steele, Ronald, ed. *Federal aid to education.* "The Reference Shelf," Vol. 33, No. 4. H.W. Wilson Co. 1961.

Teacher-library-student source: In 1957, Russia successfully launched and landed on the moon, the rocket, Sputnik, demonstrating Russia's apparent scientific superiority. The American response was immediate. The National Defense Education Act was passed in 1958. There was a generous outpouring of Federal aid to American education at all levels. This small volume is a good collection of articles from the American periodic press which raises such questions as: Should there be Federal aid? Should higher education be aided? How shall the new (1961) sources of funds for public education be implemented? A useful book.

Documentary evidence

Commager, H.S., ed. *Documents of American history.* Appleton-Century-Crofts. 1968.

Teacher-library-student source: Vol. I. Massachusetts School Law 1642; Massachusetts School Law, 1647; Dartmouth College vs. Woodward, 1819; Horace Mann on education and the national welfare, 1848; Morrill Act, 1862; Plessy vs. Ferguson, 1896.

Vol. II. Pierce vs. Society of Sisters, 1925; The Fulbright Act, 1946; McCollum vs. Board of Education, 1958; Brown vs. Board of Education, 1954; Ford Foundation Grant to Education, 1955; Southern Declaration of Integration, 1956; National Defense Education Act, 1958; Kennedy's message on Federal Aid to Education, 1961; Civil Rights Act, 1964; The Berkeley Student Revolt, 1964.

____. *Living ideas in America.* Chapter II, "School and Society." Harper and Brothers. 1952.

Teacher-library-student source: This chapter provides a very useful documentary compilation of materials on American education from colonial days until the recent present. Commager gives a short introductory essay which delineates the nature and purpose of American educations development.

Among some of the more significant selections are: Massachusetts School Law, 1647; an excerpt from Horace Mann's Annual Report for 1846; selections from Jefferson's *Notes on Virginia,* 1782; Jefferson's letter, "Why send an American youth to Europe for education," 1785; Benjamin Rush, "A plan for the establishment of public schools, 1786; On education for women, Catherine Beecher, "Suggestions respecting improvements in education," 1829; Theodore Parker, "Position and duties of the American scholar," 1849; Proposed Massachusetts Library Act, Massachusetts House Document, 124, 1851; Report of the Trustees of the Public Library of the City of Boston, July 1852; Hamlin Garland's description of a praire school; Hamlin Garland, *A Son of the Middle Border;* The Beginning of Tuskegee, Booker T. Washington, *Up From the Promised Land*; The Morrill Act, July 2, 1962; Higher education is treated in Charles W. Elliot, Inaugural Address, October 19, 1869; A selection from John Dewey's "School and Society," 1899; A selection from R.M. Hutchins, *The Higher Learning in America,* 1936; Academic freedom is treated in a selection from James B. Conant's *Education in a Divided World,* 1948; and Judge Peek, Opinion in Tolman vs. The Regents of California, 1951; "Libraries are the vessels in which the seed corn for the future is stored," Dorothy Canfield Fisher, "The Stronghold of Freedom," 1839.

Peterson, Houston, ed. *A treasury of the world's great speeches.* Simon & Schuster. 1954.

Teacher-library source: Ralph Waldo Emerson pointed out the duties of the American scholar (August 31, 1837). The central thrust of this short speech is personal integrity and self-education. Parts of this short speech have a contemporary ring. "Public and private avarice make the air we breathe thick and fat. The scholar is decent, indolent, complacent. See already the tragic consequence. The mind of the country, taught to aim at low objects, eats upon itself..."